

# THE LANDS MOVNRING

for vaine Swearing :

O R,

*The Downe-fall of Oathes.*

Declaring how this Land groaneth  
vnder the burden of this sinne, and  
*of Gods fearefull Iudgements  
that attend it.*

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A Sermon preached at *Pauls Crosse*  
the 11. of *Iuly*. 1613.

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By ABRAHAM GIBSON.

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*The fourth Impression.*

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TO THE RIGHT  
HONOVABLE, SIR  
*John Swinnarton*, KNIGHT,  
Lord Maior of the Renowned  
Citie of L O N D O N :

A N D  
To the Right Worshipfull  
Mr. { *Edward Rotheram.* } Sherifes.  
      { *Alexander Prescot.* }

With the rest of the Right  
Worshipfull Aldermen,

A N D  
Other worthy Citizens of  
L O N D O N .

*A.G. Dedicateth these his poore labours,  
which lately were of them*

most { Diligently attended.  
      Graciously accepted.  
      Earnestly desired.

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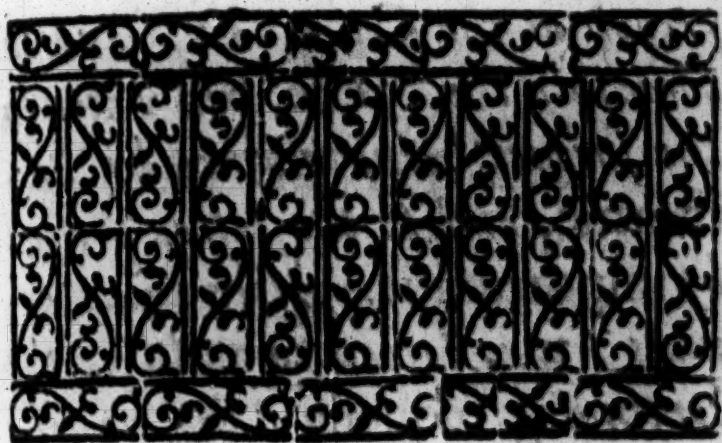
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T o  
THE CHRISTIAN  
Reader, all Christian  
GRACES.

 *Hristian Reader, for  
my selfe already to bee  
seene in the Presse,  
will be to some as great  
a wonder, as SAVL among the  
Prophets. I must confesse, that in  
regard of the small number of my  
yeeres, I might iustly haue incurred*  
A 4 *the*



## To the Reader.

the censure of presumption, both to preach at the CROSSE, and to come into the Presse, had I not to the former beene inioyned by Authoritie, and to the latter pressed by importunitie. After many denials I was forced to yeeld to the continuing requests (and no lesse earnest, then godly) of such Honorable, Worshipfull, and worthy intreaters: Whose liking thereof, had it beene no better then my owne, the place of Birth had beene the place of Buriall; and the Crosse had beene the Graue, wherein to leaue it. But the rather haue others desires for publishing this Sermon, at length preuailed and overcome me, because the good acceptance and incouragement, which it had of the hearers, giueth me hope that some benefit may ensue to the Readers,  
and

# To the Reader.

and that it shall be profitable to some, hurtfull to none. It layeth open a sinne very dangerous and detestable; and yet (the more pity) too common and customable. If hereby I may reclaime but one from it, I haue my reward: that is the onely marke I aime at, not affectation, not ostentation. Plaine it was in the Preaching, more plaine it is in the Printing: some Quotations I haue omitted, and interposed in the Margent, to the end it may no way bee obscure, but plaine to the plainest. Thus (with Wisdom) I haue prepared cheare for thy soule; and now (with her also) I inuite thee to eat of it. When I can provide better, thou shalt haue it. In the meane time accept this, and welcome to it. If thy stomacke be curious, it is not for thee. If  
other-

Pro 9 2.5.

## To the Reader.

*otherwise, much good doe it thee.  
If any good hereby redound to thy  
Soule, let God haue thy praise, and  
mee thy praiers.*

Waldingfield parua.  
*Suffolke.*

Thine in Christ Iesus,

*A. G.*





THE  
Lands Mourning,  
FOR  
*Vaine Swearing :*  
OR  
THE DOWNE-FALL  
OF OATHES.

A Sermon preached at *Pauls Crosse*  
the 11. of IULY. 1613.

IEREM. 23. 10.  
*Because of OATHES the Land*  
*mourneth.*



RIGHT Honourable,  
Right Worshipfull,  
& well-beloued, Men,  
Brethren, and Fathers:  
If euer there were a  
time

# The Lands mourning

Esay 56.10.

{ Tit. 1.7.

{ 2. Cor. 5.20.

Malach. 2.7.

Esay 58.7.

Hesiod.

Ἐργ. κ' ἡμ. α.

Ephes. 5.16.

time when, if euer a place where, Gods Ministers and Watch-men, as Esay calleth them; his Stewards and Ambassadors, as Paul nameth them; his Angels and Messengers, as Malachy tearmeth them, had neede to cry aloud and not to spare, to speake boldly and not to feare, to shew the people their transgressions, and to the House of Iacob their sinnes; then now is the time, here is the place: The time is now, in this our age; the place is here, in this our Land. That which the Heathen man spoke in former times, is much more verified in these times: πλεῖν μὲν γὰρ γαῖα κακῶν, πλεῖν δὲ θάλασσα: Both Land and Sea is full of euill: Such generall forwardnesse on the one side to that which is bad, such frowardnesse there is on the other side to that which is good; we may truly say with Paul, the dayes are euill. Notwithstanding, the sound of the Word hath gone into all the Land, the bright beames of the Gospell haue

## for vaine Swearing.

3

haue gloriously shined vpon vs,  
and the bells of *Aaron* beene  
long rung amongst vs; yet how  
many proud *Pharaohs*, that doe  
not sticke to say in their hearts,  
*Who is the Lord, that I should heare  
his voice?* how many vngodly *A-*  
*habs*, that haue sold themselves to  
worke wickednesse in the sight of the  
Lord? how many wicked *Ierobo-*  
*ams*, that cause others to sinne? and,  
to vse the Apostles words, *ποῦν*  
*καὶ οὐκ ἐνδοξάζοντες*, not onely doe such  
things themselves, but *favour* and  
*delight* in them that doe them? On  
the other side, how little is the flocke  
of *Christ*? how few amongst vs  
Faithfull, as *Abraham* was? Righ-  
teous, as *Lot* was? Zealous, as  
*Iosiah* was? Religious, as *David*  
was? True-hearted, as *Ionathan*  
was? Couragious, as *Paul* was? and  
deuout, as *Cornelius* was? These, and  
such like are gathered to their Fa-  
thers; few or none are left of them:  
they are like the *Summer Gatherings*,  
as

Exod. 5. 2.

1 King. 21. 25.

1 King. 22. 52.

Rom. 1. 32.

Luke 12. 32.

Micah 7. 1.



# The Lands mourning

Matth. 7. 14.

as *Micha* speaketh. *This gate is strait, this way narrow, and few there be that finde it.*

Reuel. 12. 12.

Esay 5. 18.

Iob 15. 16.

Esay 1. 6.

Luke 7. 32.

God hath offered vs his Spirit, but that wee haue quenched : hee hath sent vs his Prophets, but them wee haue despised : hee hath giuen vs his Mercies, but these wee haue abused : hee hath warned vs by his Iudgements, but those wee haue neglected. Sathan neuer more busie, for his time is short : sinne neuer so common as in these last dayes : men *draw it with Cords*, as *Esay* speaketh ; *drinke it like water*, as *Iob* speaketh ; they lie, they continue, and sleepe in it : and it is safer to commit it, then to reprove it. Gods Ministers may say of this Nation, as the Prophet of *Israel*, *From the sole of the foote vnto the head, there is nothing whole therein, but wounds, and swelling, and sores full of corruption.* Wee may take vp the complaint of the Children in the Market-place, *Wee haue piped vnto you,*

## for vaine Swearing.

5

*you, and yee haue not daunced; wee haue mourned vnto you, and yee haue not wept.*

And what? must wee then be silent, and cease to speake at all? or must wee, with the false Prophets, speake pleasing things, sowing Pillowes vnder mens arme-holes, and flattering them in their sinnes? No, this is neither good for vs, nor them: Not good for vs, saith *Paul*, there is a woe to vs, *If wee preach not the Gospell*: not good for them, saith the Lord by *Jeremiah*, *Their hurt is not healed with sweet words.*

Ezech. 13. 18.

1. Cor. 9. 16.

Ier. 6. 14.

The calmest Sunne-shine doth lesse purifie the aire, then the terriblest thunder and lightening. The pleasantest Portion doth seldome purge so kindly as the bitterest Pill. So words that to the eare are sweetest, are not alwayes to the heart the wholesomest. And therefore *Esay* must cry aloud, and lift vp his voice like a Trumpet. *Jeremiah* must trusse vp his loines, and not feare their faces.

Esay 58. 1.

Ier. 1. 17.

Exod 5.21.

1 King. 22.24.

Ier. 32.2.

Mark. 6.27.

The Apologie  
for choice of  
the Text.

faces. Euery one of vs (that are the Surgeons of soules) had neede to cut and lance these festred sores, and by sharpe Corrasiuues make them smart at the quicke, though our Patients be impatient, and our selues endure, with *Moses*, murmuring; with *Michaiab*, smiting; with *Ieremiah*, imprisoning; nay, with *Iohn Baptist*, beheading.

In which respects, and vpon which considerations, (Right Honourable, Right Worshipfull, and deare Brethren) when being called by commandement vnto this place, I meditated with my selfe what at this time to entreat of, as best befitting the estate of our liues, I resolved to decipher out some dangerous wound, to lay open vnto you some capitall crime, some notorious impietie, some generall sinne, for which God may haue a iust controuersie with the inhabitants of the Land: choosing for this time, and in this place, to be (with *James* and *Iohn*),



## for vaine swearing.

7

*Iohn*) the soone of Thunder, rather then (with Barnabas) the sonne of Consolation. Amongst other the sinnes of our Land and crimes of our age, I finde, as none more hainous, so none more common then the abuse of Gods holy Name, by prophane Swearing. A sinne most odious in the sight of the immortal God, and yet so small in the eyes of mortall men, that like a Leprosie it hath ouer-spread the whole body of our Nation, from the Cedar to the Shrub, from the highest to the lowest, from the richest to the poorest, from the mightiest to the meanest. And therefore giue me leaue in this Honorable Assembly plainly to entreat of these words I haue made choyce of: and out of them to shew the hainousnesse of this sinne, which in *Ieremiahs* time caused the Land to mourne, for so saith our Prophet in this my Text,

Mark. 3.17.  
Acts 4.36.

Swearing, a generall sin, and spread ouer the whole Nation.

B

Because

# *The Lands mourning*

*Because of Oathes the Land mourneth.*

The Contents  
of the Text.

The reward of  
vnlawfull  
Oathes.

- 1.
- 2.

**N**OR to stand either vpon the Author, or Occasion, or Connexion, or Exposition of this portion of Scripture, which of it selfe is plaine and easie, but to come (without any Circumstance) to the Text it selfe, it containeth (you see) a complaint of the Prophet *Ieremias*, layd in against the Iewes for not forsaking, and against their false Prophets, for not reproouing their vaine, idle, and wicked Swearing; whereby they both dishonoured **G O D**, and caused his heavy Iudgements to fall vpon them.

In a word, it sheweth vnto vs the reward of vnlawfull Oathes, which is first (as you may consider it) simply propounded, *Mourning*: and then aggrauated by the generality of it, in that it extendeth to the whole *Land*, so saith the Prophet,  
*The*

## for vaine swearing.

9

*The Land mourneth.* In the first, wee are to note two things ; first, the cause : secondly, the effect.

The cause, *Swearing.*

The effect, *Mourning.*

The cause, in the former words, *Because of Oathes* : the effect, in the next, *The Land mourneth.* And well may Oathes cause mourning, and swearing end in sorrowing. For as to those that doe now mourne in *Sion*, there is a blessing pronounced, and comfort promised ; *They shall haue beautie for ashes, ioy for mourning, and the garment of gladnesse for the spirit of heauinesse ; Their Aprill showers bring May flowers, they that sow in teares shall reape in ioy.* So to those, that heere passe their time in iollity, and neuer thinke vpon the affliction of *Ioseph*, but make Oaths their pastime, and swearing their musique in their greatest merriment, there is a woe denounced & iudgement threatned ; *their laughing shall end (saith Christ) in weeping and*

The parts.

1.

2.

Matth. 5. 4.  
Isa. 61. 3.

Psal. 126. 5.

Luk. 6. 25.



# The Lands mourning

weeping: their Oaths, saith my Text, shall conclude in mourning.

Text.

*Because of Oaths the Land mourneth.*

The first part.  
The Cause.

*A facie maledictionis. Hieron.*  
*Propter execrationem. Trem.*  
*Arbitror notari hic per iur. Cal.*  
*Propter iuramentum falsum Chal. Paraph.*

An Oath in it selfe good, but may be abused, as Prayer.

**F**irst, of the cause, and then of the effect. The cause is expressed in the first words, *Because of Oaths*. I know indeede, the Hebrew word heere vled, מלח, is diuersly read of Interpreters vpon this place. But I take our common translation to bee the most proper, and therefore read it: not, because of cursing, as *Hierom* and *Tremellius*: not, because of perjury, as *Caluin* and the *Chaldee Paraphrase*; but because of Swearing, as our late translation; or, because of Oaths, as our *Genesa* readeth it. Which notwithstanding wee must not with the Anabaptists take to bee vnderstood of all kinde of Swearing whatsoeuer, but onely of vaine Oaths, and no other. For an Oath in it selfe is good and warranted by God, but yet may be abused as every other

## for vaine swearing.

II

other good thing : Prayer, which is an excellent part of Gods service, is diuersly vsed and performed: Sometime well, and then it is acceptable: Sometime ill, and then abhominable. In like manner an Oath, which is a kinde of Prayer, is in some cases lawfull, in others vnlawfull. Lawfull it is when rightly vsed : vnlawfull it is when Gods worship is abused: For the better explaining whereof I shall thinke it not amisse to insitt vpon these two things. First, that there is a lawfull vse of Oathes. Secondly, what Oathes are lawfull, what vnlawfull.

For the first, that there is a lawfull vse of Oathes, it may appeare both by Precept, and by Patterne. First, by precept from the Lord himselfe, as *Deut. 6. 13. Thou shalt feare the Lord thy GOD, and serue him, and shalt sweare by his Name. So, Thou shalt sweare the Lord lieth, &c. Ierem. 4. 2.* And hee doth not onely command it, but promise

B 3

to

1.

2.

1. That there is a lawfull vse of Oathes, appeareth.

1. By Precept.

# The Lands mourning

Ier. 12. 16.  
The end of  
ordaining an  
Oath.

1. The glory  
of God.

Prou. 18. 10.  
*Diuina res est  
Iusiurandum :  
sacra enim an-  
chora est, ad quā  
confugitur, quum  
humana sapien-  
tia progredi non  
possit.* Huld.  
Zwin. Elench.  
in Cerabap.  
Strophas.  
\* Acts 1. 14.

to reward it, Ier. 12. 16. The end  
why an Oath is thus ordained and  
required, is two-fold :

- 1 The glory of God.
- 2 The good of man.

And first, it makerh much for *the  
glory of God*, when heereby hee is ap-  
pealed vnto, as the cheete Iudge of  
the whole world, and men flee to  
his Name, as to a *strong Tower*,  
Prouerb. 18. 10. In this regard saith  
one, an Oath is a diuine thing ; for it  
is an holy Anchor-hold. to which  
wee flee when mans wisdom can  
goe no further.

And surely herein wee giue vnto  
God, first, *the glory of Omniscent*,  
when wee call him to testifie of our  
secreet thoughts, and so acknow-  
ledge him *καρδιογινωσκς*, \* *The knower  
of hearts*. Secondly, *the glorie of  
Truth*, when hee is appealed vnto  
as Truths witnesse and maintainer,  
and fallhoods reuenger. Thirdly,  
*the glorie of Power*, whereby hee  
can;



can; and of *Iustice*, whereby he will take vengeance of those that swear falsely. Wherefore in these respects wee may conclude with <sup>a</sup> *Musculus*, that certainly he can be iudged no better then a mad man, who will not acknowledge that the use of an Oath, being taken neither lightly nor falsely, is so farre from any whit derogating from the glory of God, that it doth euen much manifest, and set it forth.

\* The second end why an Oath is of necessitie required, is the good of *Man*. it being (as *Melancthon* calleth it) <sup>b</sup> the cheefe bond of *civil* order: for heereby is <sup>c</sup> Right and Iustice maintained; Truth and Verity preserved; Peace and Concord established; Discord & Dissention ended: There must be an end of strife. who doth not grant it? An end of strife there cannot bee, till confirmation on the one side be stronger then on the other. To this end in the first place Reasons must be vied: when these faile, then by Witnesses must

B 4

the

a *Musc.* append  
ad *Psalm.* 15. de  
*Iuramen.* Quare  
plane insani ho-  
minis esse oportet,  
si quis Iuramenti usum, mo-  
do lenitas &  
mendacium ab-  
sint, non agno-  
uerit tam non  
derogare quic-  
quam glorie  
Dei, & illam  
etiam illustret.

\* 2 The good  
of *Man*

<sup>b</sup> *Precipuum*  
*vivulum ordinis*  
*politici.*

*Phil Melanct.*  
in *Math.* 5.

<sup>c</sup> *Propter iusti-*  
*tiam conservan-*  
*dam, veritatem*  
*aservendam, am-*  
*icitiam confir-*  
*mandam, &c.*

*Bonivent cen-*  
*tiloq. pars 1.*  
*cap. 12.*

Deut. 19. 15.

2 By Patterne.

1 Of the Saints  
of God.

Gen. 21. 24.

Gen. 31. 53.

Gen. 47. 31.

1 Sam. 10.

1 King. 18. 15.

2 King. 3. 14.

the matter be stablished : when witnesses faile, an Oath must bee vsed : and this is *ἀπλοχὰς πέρας*, the end of strife, as the Apostle calleth it : *An Oath for confirmation is the end of all strife*, Heb. 6. 16. So wee see that an Oath is ordained by God, and that to very good end and purpose.

Now secondly, as wee haue precept to command it, so patterne to commend it. It is commended by example and patterne without exception ; and that,

- 1 Of the Saints of God.
- 2 Of the Angels of God.
- 3 Of God himselfe.

First of the Saints of God, both in the Old Testament and New. In the Old Testament and New. In the King of Sodom, Genes. 21. of Iacob to his vncle Laban, Genes. 31. of Ioseph to his Father Iacob, Genes. 47. So of David to Iouathan, of Elias to Obadiab, of Elisba to Iehoram, and diuers others. And from the Olde Testament come wee to the New,  
Paul

# for vaine swearing.

15

Paul doth it in diuers Epistles ; as to the Romanes , God is my witnesse , Rom. 1. 9. To the Corinthians , I call God for a recorde vnto my soule , 2. Cor. 1. 23. To the Galatians , I witnesse before God that I lye not , Gal. 1. 20. To the Philippians , God is my record , Phil. 1. 8. Thus wee haue the patterne of the holy men of God.

Rom. 1. 9.

2 Cor. 1. 23.

Gal. 1. 20.

Phil. 1. 8.

Secondly , not onely so , but of the Angels of G O D. So wee read , Dan. 12. 7. that the Angell held vp both his handes , and /ware by him that liueth for euer : so wee read , Reue. 10. 5. 6. The Angell lift vp his hand to Heauen , and swore by him that liueth for euermore.

2 Of the Angels of God.

Dan. 12. 7.

Reuel. 10. 5. 6.

Thirdly and lastly , of God himselfe , the patterne of patternes. He is recorded in Scripture to haue sworne diuers Oathes : somtime by his holinesse , Psal. 89. sometime by his right hand , Esa. 62. sometime by his great Name , Ierem. 44. sometime by his soule , Iere. 51. Not that his saying needed confirming , whose

3 Of God himselfe.

Psal. 89. 35.

Isa. 62. 8.

Ier 44. 26.

Ier 51. 14.



2 Cor. 1. 20.  
*Propter homi-  
 num infortiam  
 Deus iurat. Cal.  
 præl. in ler.  
 Cur Scriptura  
 iurantem inducit  
 Deum nimirum  
 ut infirmitatem  
 nature nostra  
 coargueret, &  
 conuictam  
 consolaretur.*  
 Philo in libel.  
 de sacrific. Cain  
 and Abel.

2 What Oaths  
 are lawfull,  
 what vnlawfull

1 The descrip-  
 tion of a law-  
 full Oath.

1 It must be  
 onely in a  
 waighthy mat-  
 ter.

whose bare word is *Yea* and *Amen*:  
 but to conuince the infirmity of our  
 nature, & to comfort it being con-  
 uicted. He hath done it, as the A-  
 postle saith, (*ex abundanti*) willingly,  
 more abundantly to shew the sta-  
 bleness of his counsell, *Heb. 6. 17.*  
 For this cause hee swore to *Abraham*  
 euer to blesse him, *Genes. 22. 16.* to  
*David* neuer to forsake him, *Psal.*  
*132. 11.* to the Gentiles not to bee  
 angry with them, *Esa. 54. 8.* Thus  
 by all that hath beene sayd, it is eu-  
 ident that there is a lawfull vse of  
 Oathes, which God hath not onely  
 by precept enioyued but also by his  
 owne practise approued. Now it re-  
 maineth that I come to shew what  
 Oathes are lawfull, what vnlawfull.

For the first: A lawfull Oath, I call  
 that when wee sweare in a waighthy  
 matter, by *IEHOVAH*, in truth, in  
 righteousnesse, and in iudgement.  
 Of these things in order.

And first, it must bee in a waighthy  
 matter, when all proofes and testi-  
 monies

monies faile, and when the contro-  
uerſie cannot bee decided, nor the  
truth diſcerned, nor the matter de-  
termined, but onely by *Iehouah*; for  
then onely it maketh for the glorie  
of God, when he is appealed vnto in  
a matter of moment & importance,  
and ſo acknowledged all-ſeeing and  
all-powerfull: and on the contrarie,  
the name of God is much diſhonou-  
red, when called to witneſſe in euery  
triſle which is not worth an Oath.  
It were (we know) a diſgrace, and ſo  
it would bee taken, to diſturb and  
diſquiet the Kings Maieſtie with  
ſuch a cauſe, as the loweſt and baſeſt  
Officer might determine. How then  
can God take it, to be made to hold  
with, as to bee called out of hi  
Throne in Heauen to decide triſles?  
It is to make leſſe reckoning of him,  
then the *Turkes* of their *Mahomet*,  
by whom they will not ſwear light-  
ly and vainely, but vpon occaſion  
of great neceſſity.

Secondly, it muſt be by *Iehouah*,  
as

Reason.

Plaine, by a  
ſimilitude.

*Guliel. Tripolit.*

2 It muſt be by  
*Iehouah*.

# The Lands mourning

as it is plaine by the word of God, and reason.

Deu. 10. 22.

Isa. 45. 23.

Isa. 65. 19.

Reason.

I.

Hee onely is  
omniscient.

Dan. 2. 22.

1 King 8. 39.

2 He onely is  
omnipotent.

*Mibi vindicta.*

Deut. 32. 35.

First, by the word of God, *Thou shalt sweare by his Name, Deut. 10. 20. Euery tongue shall sweare by mee, Esai. 45. 23. And he that sweareth in the Earth, shall sweare by the true God, Esay. 65. 16.*

Secondly, by reason: for first, to him we sweare by, we giue diuine honour, and attribute omniscience, and the discerning of thoughts: For an Oath is taken in vncertaine, and vnknowne matters, of which hee onely can iudge that knoweth the heart. Now this is proper to God alone, *hee discovereth the deepe, and secret things, Dan. 2. 22. and he knoweth the hearts of all the children of men, 1. King. 8. 39.* Therefore hee onely to be sworne by.

Secondly, to him we sweare by, we attribut omnipotence, and the reuenging of falshood. This also is proper to God; therefore hee onely to be sworne by, for *vengeance is mine,*



## for vaine Swearing.

19

mine, saith the Lord, *Rom. 12. 19.*  
and he is able to destroy body and soule  
in hell fire. *Math. 10. 28.*

Thirdly, God onely is to be in-  
uocated and prayed vnto. Now an  
Oath is a kind of inuocation, where-  
in wee desire God to witnesse the  
truth of our speech, and to punish  
vs if we speake falsely. Therefore  
we are to sweare neither by Angell.  
Saint nor any other creature. but by  
God alone.

All these are his royall Titles, and  
not the least of them must be de-  
nyed him. He is not as the Gods of  
the Heathen which (like good fel-  
lowes) would part stakes: but the  
true God is a *jealous God* and will not  
*give his glory to another*; *Esay. 48. 11.*  
Hence arose the vse which was  
among the Iewes, (and is obserued  
in these our times in the taking of  
publike Oathes (to touch the Bible,  
when we sware not by it, but the  
contents of it, which is God; and the  
summe of it, which is Christ, who  
because

*Rom. 12. 19.*

*Math. 10. 28.*  
2 He onely to  
be inuocated.

Not the least  
of these Titles  
must be denied  
him.

*Exod. 24. 5.*  
*Esay 48. 11.*  
*Gloriam meam*  
*non dabo alteri.*

# The Lands mourning

δ λυγός.  
Ioh. 1. 1.

3. It must in  
veritate.

D. Hieron in  
Ierem. Tres  
comites iuramentum, sine quibus non iuramentum, sed perjurium fiat.  
Iudicio caret iuramentum incautum: veritate iuramentum mendax: iustitia iuramentum iniquum & illicitum. Aquin.

because hee is the subiect of the whole Word, is therefore called *the Word*, Iohn 1. 1. And so much for the second condition of a lawfull Oath.

To proceede: as it must bee in a waighly matter and by *Iehouah*, so in *Truth*, in *Righteousnesse*, and in *Iudgement*. Which three last properties are set downe by our Prophet, Chap. 4. 2. and they are termed by a Father the three Companions of an Oath, without which it becommeth no Oath, but Periurie. We must sweare,

1 In *Truth*; not falsely.

2 In *Righteousnesse*; not wickedly.

3 In *Iudgement*; not rashly.

By the first, are condemned false and fraudulent Oathes: by the second, sinfull and vnlawfull Oathes: by the third, rash and vnaduised Oathes. To speake of them in order; And first, that an Oath must bee in *Truth*, is a knowne truth, and needeth no prooffe, you see the  
God

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God of Truth requireth it. Now, whereas an Oath is two fold, either *Affertory*, or *Promissory* : by the one affirming something done ; by the other, promising something to be done; we are to know that in both Truth is necessary.

And first, in a *Promissory Oath* we are commanded first to sweare what wee meane to performe, and after to performe what wee haue sworne. Not *breaking our promise*, Num. 30. 3. but *performing our Oathes*, Matth. 5. 33. And for this wee haue the example of God himselfe; *bee remembred the Oath to Abraham*, Luk. 1. 37. So must wee, if wee be the sonnes of God, and such as will rest in his holy Mountaine, not change our Oath, though to our hinderance, *Psa. 15. 4*. Nay, \**Tully* the Heathen Oratour telleth vs, that an Oath must bee sacredly kept toward our enemies : as *David* made conscience of keeping his Oath to *Shimei*, that before had cursed him, 2 *Sam. 19. 23*. And there-

An Oath  
two-fold.

*Affertorium de facto: Promissorium de futuro.*  
Truth necessary in both.

I In an Oath  
*Promissorie.*

I.

2.

*Deum dici tur in eo  
vassesserunt  
Metaphorice, s.  
quod similitu-  
dinem iurantes  
immobiliter alis  
quid deliberaz  
uit, per quod de-  
claratur, non so-  
lum quae promit-  
tuntur Deum  
decreuisse, sed  
cunimodam  
mobilitate des-  
nysse. Caetan.  
in Cap. 2. Gen.  
\* Cic. Off. lib. 3.*



Valla, lib. 6. eleg.  
cap. 37 *quæ enim*  
*iuramus fœnia*  
*& immota*  
*debent esse.*

Ioan. Scap. ex  
Eust. pag. 1194.

2 In an Oath  
Assertorie a  
two-fold truth

1 *Veritas Logica.*

therefore the Latine word (*Iuramentum*, à *iure manente*) plainly signifieth vnto vs, that our Oathes must bee stedfast and constant. And so much the Greeke word importeth vnto vs (*ὅρκος*) whether wee vnderstand it (*quasi ἔρκος* a *hedge*) or (*quasi ὅρος*) a *bound*, or limit: because the Swearer hath hedged himselfe about with Gods truth, and is so brought within bounds and limits, that hee cannot but performe what hee hath sworne. And so much for truth in an *Oath Promissory*.

Secondly, in an *Oath assertory* there is a double truth required: *Logicall* and *Morall*, as the Schoolemen speak. The one, the truth of the thing; the other, the truth of the minde. The first, when we speake as it is: the second, when wee thinke as we speake. In a lawfull Oath both are requisite. First, that our tongue goe accordieg to the thing, and that not vpon Coniectures, and pro-

## for vaine swearing.

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probabilities, but vpon a truth, and a truth vndoubted, for which wee haue good ground, prooffe, and warrant. Secondly, that our minde accord with our tongue: not meaning one thing, when we sweare another, but according to the simple and plaine vnderstanding of the Oath, being in conscience perswaded of the truth of it. Thus in euery particular it standeth vs in hand to haue *our loynes girt about with veritie. Ephes. 6. 14.* and good reason: for otherwise wee eyther make God a lyer, or else easie to be deceiued, when we call him to witness a falshood: both which are impious and very iniurious, both to God our Creator, who is *the God of truth, Psal. 31. 5.* and to Christ our Redeemer, who is *truth it selfe, Iohn 14. 6.* and to the holy Ghost our Sanctifier, who is *the Spirit of Truth. Iohn 14. 26.* And so much for the third condition of a lawfull Oath.

C

Fourthly,

2 Varietas mens  
ralis.

Ephes. 6. 14.  
Reason.

1.  
Psal 31. 5.

2.  
Iohn 14. 6.

3.  
Iohn 14. 26.

4 It must be  
in *Iustitia*.

And heere we  
must looke to  
two things.

1 That there  
be iust cause  
and occasion  
to take an  
Oath in  
respect.

1 Of God.

*Psal.* 119. 106.

2 *Chro.* 15. 14.

2 *Chro.* 34. 31.

*Neh.* 10. 39.

2 Of Man.

*Exo.* 22. 10. 11

1.

2.

3.

4.

Fourthly, it must bee in *Righteousnesse*, according to Iustice. And heere we must chiefly looke to two things:

- 1 *That the Occasion* } *be iust.*  
2 *That the Matter* }

First, that there bee *iust cause and occasion* to take an Oath, either in respect of *God*, or *Man*. First, in respect of *God*, when thereby his doctrine is confirmed, his honour advanced, his service furthered: thus *David* swore to binde himselfe to his worship, *I haue sworne and will performe it*, *Psal.* 119. 106. thus did *Asa* and his people, 2 *Chro.* 15. thus *Iosiah* & his people, 2 *Chro.* 34. Secondly, in respect of *Man*, when thereby either publikely or privately, necessary Leagues and Covenants are confirmed; homage and Allegiance to Princes testified; the life, goods, or good name, either of our selues, or our neighbour preserved; the truth in doubtfull matters discerned, and in a word,



## for vaine swearing.

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word, brotherly loue furthered.

Secondly, as the *occasion*, so the *Matter* it selfe must be *iust* and *lawfull*: not onely true for substance, but righteous: which is then, when it doth stand with Piety and Charitie. And reason there is it should doe so; for we must sweare according to the rule of godlinesse: God will be worshipped with his owne worship, and he will not be a witnesse of his owne dishonour, and of harming our neighbour. Therefore hee that sweareth to doe a thing vniust, either sweareth not as he meaneth to doe, and so maketh God the witnesse of a Lie: or else sweareth with resolution. and so maketh God an approouer of Sinne: both waies contemning his power, as though he were vnable to reuenge And so much for the fourth condition of a lawfull Oath.

The fift and last followeth; it must be *in iudgement*. Now, that is an Oath *in Iudgement* (whether publike

5.

2 That the matter it selfe be iust and lawfull.

Reason,

He that sweareth a thing vniust, maketh God either the witnes of a lie, or an approouer of sinne.

5 It must be in Iudicio.

An Oath in  
iudgement:  
what.

*Perk. Cal. of  
Conic. Lib. 2.  
cap. 13. sect. 2.  
quest. 2.*

1.

2.

3.

4.

5.

Reason.

Iudgement of  
great vse in an  
Oath.

publike or priuate) which is done  
with vnderstanding of the Law of  
God, and of the Country wherein  
wee liue, therewith concurring.  
*Iudgement* then requireth Discreti-  
on, Vnderstanding, Consideration;  
and that of five things principally:  
First, of the thing in question, which  
is to be confirmed: Secondly, of  
the nature of the Oath that is taken:  
Thirdly, of the minde and true mea-  
ning of him that sweareth: Fourth-  
ly, of the particular circumstances,  
of time, place, and persons, when,  
where, and before whom he swea-  
reth: Lastly, of the euent and issue  
of the Oath. All these are duely to  
be regarded. The reason is, because  
G O D is the God of order, and in  
matter of truth and righteousness  
will haue all things done according  
to the rule of Policie and Iudge-  
ment. And surely this *Iudgement*  
and vnderstanding, is of great  
vse in an Oath: for it will guide  
vs to take it, neuer but vpon ne-  
cessitie,

## for vaine swearing.

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cessity, and then aduisedly.

First, onely vpon *necessarie occasion*, and so much is implied in the Hebrew word **נשבע**, which (being vsed in the *Passive*) signifieth to bee sworne, rather then to sweare : to shew, that we are to doe it sparingly being drawne thereunto by necessity. For, an Oath being a *necessarie good*, is not good, but when it is necessary : as a Portion not good, but in time of sicknesse.

Secondly, *when necessary*, to doe it *aduisedly* : not rashly, but discretely with due deliberation, with reuerence, and feare of so glorious a Maiestie. It is the precept of an Heathen man, **τις σου σεβας**, *reuerence an Oath* : and the Childe of God is described *to feare an Oath*, *Eccles. 9. 2.* whence wee read that the *Israelites swore with all their hearts*, *2 Chron. 15. 15.* that is, all their vnderstanding, all their affections, all the powers of their minde were imployed, and set on worke in a due

For it wil cause vs to take it,  
1 Onely vpon necessary occasion.

*Bonum necessarium extra terminos necessitatis non est bonum.*

2 When necessary to doe it aduisedly.

*Venerare Iuramentum.* Pytha. *Eccles. 9. 2.*

*2 Chron. 15. 15.*



consideration, and reuerent feare of the Oath and Couenant made vnto the Lord. And so much for the last condition of a lawfull Oath.

2.

The description  
of an vn-  
lawfull Oath.

1 Vnlawfull  
when vpon  
euery light  
occasion.  
Exod. 18. 16.

It is much to  
debase God.

Now from Oaths lawfull; I come vnto vnlawfull, which what they are will appeare from that which hath beene sayd, being such as faile in the former rules. An *vnlawfull Oath* therefore I call that, when wee sweare in a matter, whether waightrie or light, vpon euery little occasion, or by any other thing then God, or not in truth, righteousnesse, and iudgement: of which in order.

And first, it is *vnlawfull* in a matter waightry or light, when vpon *euery little occasion*. Wee reade of *Moses, Exod. 18.* that hee had inferior officers, to iudge the smaller causes; and the people came not to him, but vpon some great occasion, when the causes were difficult and hard to be decided. How much then is the supream Iudge of heauen and earth debased, when called  
from

from heauen to giue iudgement vp-  
on small or no occasion? It is to  
set lesse by him then by an earthly  
Iudge, whom we count it a disgrace  
to trouble in a trifle. Nay, it is to  
deale worse by him then by a good  
suite of apparrell, which wee will  
not weare euerie day, but lay it vp  
for speciall dayes: And yet the  
Name of God, how is it worne and  
torne, euerie day of the weeke, eue-  
ry houre of the day, (I had almost  
sayd) euerie minute of the houre?

\* *Oh Father forgine them: for they  
know not what they doe.* They know  
not what it is to sweare. For what  
is an Oath? not onely (as <sup>a</sup> Aristotle  
defineth it) *A saying voyd of prooffe,  
with diuine worship: nor onely (as*  
<sup>b</sup> *Aquinas) A calling of God to wit-*  
*nesse: (and yet if it were no more, it*  
*were not to bee taken idly) but an*  
*Oath properly, <sup>c</sup> Is a solenne inno-*  
*cation of the holy Name of GOD,*  
*whereby wee desire him, as being the*  
*onely seer of hearts, to witnesse the*

C 4

truth

And to set lesse  
by him, then  
by an earthly  
Iudge:

Nay, then by a  
good suite of  
apparrell.

\* Luk. 23. 34.

*a Iuramentū est  
cum diuina ve-  
neratione dictio  
probationis ex-  
pers. Arist. Rhet.*

*b Iurare nihil  
aliud est, quam  
Deum testem in-  
uocare. Aquin.*

*c Iuramentū est  
inuocatio Dei,  
qua petetur, vt is  
inquam vnicus  
cordis inspector,  
testimonium det  
veritati, & iu-  
rantem puniat si  
sciens fallat.*

Vrsinus Catec.  
pars 3. quæst.

truth of our speech, and to punish vs, if wee speake falsely. And yet as though God were vnworthy to haue reuerence, or vnable to take vengeance, how doe men polute his Name by dayly and howerly Oathes, whereby they turne (*Asylum in dominum commune*) the Sanctuarie of Veritie into a common house of vanitie. So wee see in the first place, Oathes are *vnlawfull*, when taken vpon *enery little occasion*.

2 Vnlawfull, when by any other thing then God, be it either *pro eo*, or *cum eo*.

1.  
Ier. 5. 2.  
Amos 8. 14.

2.  
Zeph. 1. 5.

Secondly, *vnlawfull*, when not by *Iehonab*. And here men offend against God two wayes: first when they leaue his Name, and take another for it: secondly, when they vse it, but adde another *with it*: both are forbidden by God: both are threatned of God. The first, Ier. 5. 7. *How should I spare thee for this? thy children haue forsaken me, and sworne by them that are no Gods.* The second, Zeph. 1. 5. where hee threatneth to cut off those that *swear*  
by



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by the Lord, and sware by Malcham. Hence then come to be re-  
proued diuers kindes of Oathes,  
chiefely these.

- 1 *Heathenish.*
- 2 *Ciuill.*
- 3 *Superstitious.*
- 4 *Impious.*
- 5 *Ridiculous.*

First, all *Heathenish Oathes*: by their  
Gods, as *Laban*, by the God of *Te-  
rah*, an Idolater, *Gen. 31. 53.* and as  
*Iezabell* by her Gods, *1. Kings 19. 2.*  
These Oaths are expresly forbidden  
by God himselfe, *Exod. 23. 13.* *Yee  
shall make no mention of the name of o-  
ther Gods, neither shall it be heard out  
of thy mouth.*

The second kinde here reprobued,  
are *Ciuill Oathes*. Giue me leaueso  
to tearme them for distinction sake,  
because among carnall men they  
passe without controulment, as  
readily and freely, as *ciuill* speech  
from their mouthes. As, how com-  
mon a thing is it, among the pro-  
faner

Hence are re-  
proued diuers  
kindes of  
Oathes.

1 All *Heathen-  
ish Oathes* by  
their Gods.  
*Gen. 31. 53.*  
*1 Kings 19. 2.*

*Exod. 23. 13.*  
*Iosh. 23. 7.*  
*Psal. 16. 4.*  
*Hos. 2. 17.*  
*Zach. 13. 2.*

2 All *Ciuill  
Oathes*, by  
the Creatures.

By which  
Oathes they  
are 1. *iniurious*  
to God.

*Iurare est aliquid  
dicere cum iuratio-  
ne Dei: Ergo  
non iurandum  
per creaturas,  
quia non sunt  
inuocanda.*  
Melancth. in  
Matth. 5.34.  
Isa. 48.11.

2 *Iniurious* to  
themselves.

They much  
disgrace them-  
selves.

faner sort, to sweare by the *light*,  
*Heauen*, *Sunne*, *fire*, *meat*, *drinke*, *mo-  
ney* : so, by their *hand*, *soule*, and  
such like: by which kinde of Oathes  
they are very *iniurious*, both to God  
and to *themselves*. First, *iniurious* to  
God, in that they inuocate the crea-  
tures, which is onely proper to the  
Creatour : and so they place them  
in the seat of God, making them  
corriuals with the *Monarch* of Hea-  
uen and Earth, and matching them  
with him in greatnesse, both of  
Wisdom to know secrets, and of  
Power to reuenge falshood, both  
which GOD requireth as due to  
himselfe alone.

Secondly, *Iniurious* to *themselves*,  
calling those things to *iudge* them,  
which God hath made to *serue*  
*them*. And surely, it is worth the  
marking and obseruing how a num-  
ber (that in others cases stand vpon  
their credit) doe heerein much dis-  
grace themselves, setting those  
things as *Lords* *aboue* *them*, that are

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as servants subiect to them; for men sweare by him that is greater then themselves. *Heb. 6. 16.*

The third kinde heere reprovued are *superstitious Oathes*, that saue of superstition, and nothing else. Such are the Oathes of the *Popish* sort by there *Idols*, as *Masse*, *Roode*, *Crosse*, *Christendome*, *Testament*, *Euan-gelists*: So by our *Lady*, by the *Vir-gin Mary*, and other *Saints*. By which kinde of *Oathes* they shew both *great folly*, and *grosse Idolatrie*. Their *folly*, in calling them to wit-ness: who can neither heare them nor helpe them. Their *Idolatrie*, in forsaking the true God, and making creatures their God. For, when a man sweareth by any other thing then *G O D*, hee maketh that his God, and himselfe an *Idolater*, as *Ierome* and *Chrysostome* vpon the first of *Mathew* doe both affirme: therefore we may conclude, that in an Oath there is no mention to be made of *Saints*. The reason is gi-  
uen

*Psal. 8. 6.*

*Heb. 6. 16.*

3 All supersti-  
tious Oathes,  
by Saints, or  
Idols.

By the vse of  
which Oathes  
is shewed.

1 Great folly.  
2 Grosse Ido-  
latry.

*Chrys. Hom.*  
*12. oper. imper.*  
*super Matth.*  
*Idolatriam ab eo*  
*committi dicit,*  
*qui iurat per*  
*aliquid quod*  
*Deus non est, eo*  
*quod illud deificat*  
*per quod iurat.*



*Nefacienda  
mentio sancto-  
rum in iuramen-  
to, quia nec sunt  
omnipotentes, nec  
inspectores cor-  
dium, nec exe-  
cutores poenae.*

*Melancth. in  
Matth. 5.*

\* 4 All impious  
and fearefull  
Oathes by the  
parts or ad-  
iuncts of  
Christ.

Common in  
in the mouthes  
of the sonnes  
of Belial.

Whereby they  
deale with  
Christ,

1 Worse then  
Iudas Matth.  
26. 15.

2 Worse then  
the Souldiers  
Matth 27. 35.

uen by Melancthon, Because they are  
neither omnipotent, nor seers of the  
heart, nor executioners of punishment.

The\*fourth kinde here reprov'd,  
are impious and fearefull Oathes, which  
(me thinketh) I am a fraid to menti-  
on, blasphemous, horrible, terrible, by  
the parts or adiuncts of Christ, as by  
his life, death, passion, flesh, heart,  
wounds, blood, bones, armes, sides, guts,  
nailes, foote, with many hundred  
more, which a gracious heart can-  
not but melt to heare, tremble to  
speake, quake to thinke, and yet  
(good Lord) how common are  
they in the mouthes of the pro-  
phane sonnes of Beliall, whereby  
they pierce the sides, wound the  
heart, teare the soule, and rendin  
peeces the body of our blessed Savi-  
our; worse then Iudas, who berraied  
him to be crucified for mony; these  
crucifie him them selues meere ly vp-  
pon vanity, worse then the Souldiers,  
that deuided his garments; these  
divide his person, his natures, his  
men-

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members, worse then the *Iewes*, who cried to *Pilate*, *Crucifie him*: these in stead of Crosse and nayles, doe between their owne teeth grinde him, and teare him: they did it *ignorantly*, these *wilfully*: they but *once*, these *often*: they in his *humiliation*, these after his *Exaltation*. Wherefore as these commit the greater sinne, so they must expect the greater condemnation. Thinke vpon this, oh impious blasphemers, and be pricked with remorse for this crying sinne, as at *Peters Sermon*, many *Iewes* were for their sins: otherwise know and be assured, that it shall be easier for those that crucified *Christ* at the day of iudgement, then for thee.

The first and last kinde heere re-  
proved, are *ridiculous Oaths*: too fre-  
quent in the mouthes of simple Ide-  
ots in the Countie, as, *by my fater*  
*lakin, bodikin, by Cock and Pie*, &c.  
diuers such like Oathes, (wh  
am not much acquainted with  
lish, trifling, toyish, childish

3 Worse then  
the Iewes,  
Mat. 27. 23.

1.

2.

Acts 3. 27.

3.

4.

Let Swearers  
ruminate vpon  
this.

Acts 2. 37.

*Atqui dum ingeniosi esse homines volunt ut fucum faciant Deo, nil quam frivolis cavillationibus seipso deludunt. Calu. in Iacob. 5. 12.*

ther are that inuent such as these, and thinke they may haue a Licence and Pasport for them, when the Name of God is not expressed: but saith *Caluin*, *While men will bee so wittie as to deceine God, by there vaine canils, they deceine themselves.* They must not looke for this ere the more to be excused, since it is no other thing but a *mocking* of God, and prophaning of his Name, in these rediculous toyes secretly insinuated. Know therefore, that in a trifle thou must not sweare at all. In a matter of importance that requirereth an Oath, thou maist, and must vse the name of God reuerently and religiously. So we see in the second

- Oathes are *unlawfull*, when by
- er thing then God.

, *unlawfull*, when not in  
in this kinde we may of-  
es: First, when our  
th with the thing:  
ur mind disagreeth  
First, when



our tongue disagreeeth with the thing, not speaking as it is, or as it is vpon certainty, but too sodainly and rashly, as we imagine and coniecture.

And herein a number are very faultie, who being carried a way with their owne imagination, when they haue no sure ground for what they speake, yet aduenture to confirme it with an Oath.

Secondly, (which is worse) when our *Minde* disagreeeth with our *Tongue*, not thinking as we speake, but intending to deceiue those to whome we sweare. The former of it selfe may be *frailtie* and *infirmitie*: but being ioyned with this latter, it becommeth flat *Periurie*. And this is an horrible & grieuous sinne, which the Lord *abhorreth*, *Zach. 8. 17.* and straightly *forbiddeth*, *Leuit. 19. 12.* and sharply *reproneth*, *Ier. 7. 9.*

And this is the cause saith (Saint *Augustine*) wee are forbidden to sweare at all, not because all swea-  
ring

And that,  
1 When our tongue disagreeeth with the thing.

A common fault.

2 When our minde disagreeeth with our tongue.

This is flat periury, which God abhorreth, forbiddeth, reproneth. *Zach. 8. 17.* *Leuit. 19. 12.* *Ier. 7. 9.*

*Non quia iurare  
peccatum est, sed  
quia periurare  
immane peccatū  
est, à quo longe  
nos esse voluit,  
qui omnino ne  
iuremus admō=  
nuit.*

Aug. in Mat. 5.  
Mat. 12. 36.

*Mentiri, per se  
malum est, Ma=  
lum hoc accessi=  
one iuramenti  
duplicatur.*

Wolf. Muscul.  
append. 2d  
Plal. 15. de  
Iuram.  
Plal. 12. 2.

Of Periurie  
there are diuers  
kinds.

ring is a sinne, but because forswearing is an horrible sinne, from which hee would haue vs to be very farre, who hath warned vs not to sweare at all. And that not without speciall cause and reason: for it is a sinne in the highest degree, and containeth in it many capitall sinnes. If therefore as Christ saith, *Math. 13.* wee shall giue an account of euery idle word, much more of euery false word: and if of euery false word, much more of euery false Oath. To lie of it selfe, it is a sinne, saith *Musculus*. To adde an Oath to it is a double sinne. The Prophet complaineth of those that speake deceitfully, *Psalme 12. 2.* how much worse are they that sweare deceitfully? their sinne must needs be very dangerous.

Now, of this false swearing there are diuers kinds, all which are very haynous: for an Oath being twofold (as I shewed before) *Promissory* and *Affertorie*, we are to know, that

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that this sinne may be in either of them. First in a *Promissorie Oath*, and that two-waies: first, when by Oath we promise that wee neuer meane to performe. Secondly, when hauing meant it simply at the Oath taking, we afterward vnconstantly change our purpose, the thing being neither vnlawfull nor impossible, but only inconuenient: both these are no small sinnes, whether done in plaine or cunning manner.

What shall we say then to that *impious doctrine* of the Church of Rome, which teacheth that a man ought not to holde Faith with Hereticks, whome they stile such as professe the *Apostolik Faith*, reiect their idle inuentions, and renouce that *Antichristian Synagogue*; by the entertaining of which doctrine, Gods Name and Maiesty is abused, fraud and trechery maintained, and contract betwene Nation and Nation ouer-turned.

And what shall we say to that

D

*impious*

1 In an Oath promissory two waies.

1 When we promise by Oath that we intend not.

2 When we intend at the Oaths taking, but after change.

Hence is re-  
proued.

1 The impious doctrine of the Church of Rome.



2 The impious  
practise of the  
Pope of Rome.

Matth. 5. 33.

Exod 22. 11.

1 Sam. 20. 8.

2 Sam. 21. 7.

Ezek. 17. 18.

*Iuramentum etiam  
am hosti seruand-  
um: non enim  
considerandum  
est cui, sed per  
quem iuras.*

Hierom.

Matth. 19. 6.

*impious practise of the Pope of Rome, who making himselfe equall with G O D, challengeth to himselfe power to dispence with a lawfull Oath, and so discharge Subiects from their sworne Allegiance to Christian Princes? What is it else, but a direct crossing of Gods sacred Maiestie, who hath giuen expresse charge to performe our Oathes, as being made not only to man but to God: and therefore called, An Oath of the Lord, Exod. 22. 11. So that our oath must be performed to our very enemy. And Ierome giueth the reason; for you must not consider to whome, but by whome you sweare.*

Whence we may boldly conclude, that notwithstanding the Popes relaxation who hath no libertie to loose, when G O D hath bound; no power to separte when God hath coupled; no authority to release any lawfull Oath, wherein is not opely a bond of man to man but

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but of man to God : notwithstanding (I say) this, our *Iesuites, Priests* & other *Papists*, who hauing sworne Allegiance to the *Kings Maiesty*, (as next vnder God) in these *Dominions Supream* *Gouernour*) doe afterward violate this lawfull Oath, denying his *Supremacie*, and maintaining the *Popes*, are gilty of this horrible sinne of perjurie. Wherefore it were to be wished, they would herein follow the patterne of the ancient *Romanes*, though *Heathens*, whose integritie was such, that they would not breake Oath which their deadliest Enemies.

Amongst the rest, memorable is the example of *Attilius Regulus*, who to keepe his Oath made to the *Carthaginians*, his mortall enemies, returned Prisoner to *Carthage*. And though not compelled for any other cause but his Oath : yet (as *Tully* saith of him) the loue neither of his Country, nor of

*Iesuites, Priests* and other *Papists*, who breake their Oath of Allegiance (notwithstanding the *Popes Dispensation*) are guilty of perjurie.

The fidelity of ancient *Romanes*.

*Tit. Liu.*  
*Aug. Gel.*  
*Valer. Max.*  
A rare Example.

*Neg; cum charitas Patris retinuit, nec suorum, neque vero tum ignorabat, se ad crudelissimum hostem, & ad exquisita supplicia proficisci.*  
Cic. de Offic. lib. 3.

2 In an Oath assertory, two waies.

1 When we sweare a knowne vntruth.

2 When we sweare an vnknown truth.

What Periurie is properly.

his owne, with-held him, when withall hee knew hee should goe to a most cruell enimie, and to exquisite Torments; which after ward he sustayned till he dyed, in the cruellest and bloudest manner that could be inuented. A shame then is it for Christians to come short of Heathens, whose onely guide was the light of Nature. And so much for Periurie in the first kinde.

The second kinde of Periurie is in an Oath Assertorie: and that when wee sweare cyther a knowne vntruth: or an unknowne truth. The first is, when we sweare that to be truth, which is certainly known to be vntruth. The second, when we sweare that for truth which for the present we surely imagine a falsehood, though in time to come it proueth to be truth.

So then it is plaine and manifest that in an Oath whether promising or affirming, Periurie is not so much swearing a thing false, as swearing it falsely,



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*falsely*, when heart and words agree not, and when the end thereof is deceit.

Vpon what ground then is that Doctrine founded of *Equiuocation*, and *Mentall reservation*, which our double-hearted aduersaries do both teach and practise in time of danger. Whereby they iustifie that wicked speech in *Euripides*, detested of the very \* *Heathen* themselues, <sup>a</sup> *I haue sworne with my tongue, but not with my minde*. Like the fraudulent Oath of <sup>b</sup> *Cleomenes*, with his enemies, who sware a Truce for certaine daies, and when they least thought of him, hee set vpon them and destroyed them in the night. Such are the Oathes of our periured *Prieests* and *Iesuites*; (I can tearme them no better) who haue a tongue for the *Prince*, and an heart for the *Pope*, desiring diuellishly to deceiue those to whom they sweare. Which opinion & practise being admitted and receiued, doth not onely ouer-

D 3

throw

*Non enim falsum iurare, peierare est: sed quod ex animi tui sententia iuraueris.*

*Cic. Offic.*

*Lib. 3,*

*Against the doctrine of Equiuocation.*

\* *Cic. Li. 3. de Offic.*

*α ἢ γλῶσσαν ὀμῶμαι χ': ἢ ὃ φρεσὶ ἀμάρματος*  
*Iuravi lingua, mentem in lingua tam gero.* *Eurip.*

*b Plutarch in Lacon.*

Which opinion  
and practise be-  
ing admitted,  
takes away the  
end of a lawfull  
Oath.

And excludeth  
the Authors of  
it out of Gods  
Kingdome.

*Psal. 24. 4.*

*Psal. 15. 2.*

Exhortation.

*Ephes. 4. 15.*

Reason 1.  
Iniurious to  
God.

1.

In Lying and  
defrauding.

*Prou. 6. 17.*

*1 Thess. 4. 6.*

throw the end of a lawfull Oath,  
(which is the deciding of strife, and  
confirming of truth) but excludeth  
the Authors of it from Gods holy  
*Mountaine* : For, hee onely shall  
rest there, saith the *Prophet David*,  
*who hath not sworne deceitfull, Psal. 24.*  
*4. But speaketh the truth in his heart.*  
*Psal. 15. 2.*

For our selues therefore that de-  
sire to partake of the ioyes of Hea-  
uen, let vs bee exhorted in the feare  
of God, *to follow the truth in loue*,  
and to beware of this sinne of Per-  
iury, in what kinde soeuer. And the  
rather because it is a sinne :

1 *Iniurious to God.*

2 *Pernicious to our Neighbour.*

3 *Dangerous to our selues*

First, *iniurious to God*, and that in  
diuers respects :

First, in *Lying*, which God ha-  
teth, *Prou. 6. 17.* And in *defrauding*,  
which God reuengeth, *1 Thess. 4. 6.*

Secondly, in *defiling his blessed*  
*Name,*

*Name*, by making that a shelter for lies, which is as much, as if the *Keeper of the Kings Seale*, should seale therewith Letters of Treason: so is it *no lesse* treason to the *King of Kings*, to seale and confirme a lie with his Name, which of it selte is a *Tower and Sanctuarie* of veritie, *Prou. 18. 10.*

Thirdly, in *abusing his glorious Maiestie*, by making him a party in the sinne, and so contrary to himselfe, as though hee were like the *Deuill, the Father of lies*, *Iohn 8. 44.* And what doe they heerein, but ouerthrow his very essence? for, *take away his truth, hee ceaseth to be God.*

Fourthly, in *contemning his fearefull threatnings*, denounced against all that offend in this sinne: for what doth the periured person, but desperately tempt God, and (as it were) out-face him, prouoke, and dare him, according to his word, to inflict vpon him the deserued ven-

D 4

geance

2 In defiling his blessed Name.

Which is treason to the King of Kings.

*Prou. 18. 10.*

3 In abusing his glorious Maieſty.

*Ioh 8. 44.*

*Quid enim restat Domino, ubi sua veritate fuerit spoliatus?*

*Jam Deus esse d'sinet. Calu.*

*Instit. lib 2.*

*cap 8. Sect. 24.*

4 In contemning his fearefull threatnings.

The periured person dareth God.



Iosh. 7. 19.

Reason 2.  
Pernicious to  
our neighbour.

And most of  
all, when in  
publike place  
of Iudgement,  
for there is  
wrong done.  
1 To the Iurie.

2 To the Ma-  
gistrate.

3 To our  
Neighbour.

geance, which in his Oath he calleth  
for, if he sweate falsely.

So wee see in how many respects  
this sinne is a dishonour to God.  
Whence *Ioshua* to bring *Achan* to  
confession of the truth, saith, *My*  
*Sonne giue glorie to the Lord God of*  
*Israel, Iosh. 7. 19.* Intimating, that  
by periurie GOD is greatly disho-  
noured.

Secondly, as it is *iniurious to*  
*God, so pernicious to our Neighbour.*  
For heereby is the end of an Oath  
frustrated, discord preserved, false-  
hood erected, iniustice maintained.  
And it is yet more pernicious, if in  
publike place of Iudgement; for  
there the periured person doth  
wrong to diuers. First, *to the Iurie,*  
in drawing them to giue wrong ver-  
dict. Secondly, *to the Magistrate,* in  
drawing him to giue wrong iudge-  
ment. Thirdly, *to his Neighbour*  
who is heereby much wronged and  
iniured.

Either:

# for vaine swearing.

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**Either:**

*In his state, and goods.*

*Or, In his name, and credit.*

*Or, In his bodie, and life.*

*Or, In his soule, and saluation.*

1.

2.

3.

4.

Reason 3.

Dangerous to  
our selues.

Periured per=  
sons, Devils  
incarnate.

Ioh. 8. 44.

*Experiuntur  
enim periuri in  
medijs pœnis  
Deum quem in=  
uocant, vere  
esse iratũ testem  
ac vindicem ip=  
sorum perfidia.  
Thesiu. Theol.  
Marth. Vogell.*

Thirdly, and lastly, it is a sinne, as  
*iniurious to God, and pernicious to our  
Neighbour, so dangerous to our selues.*  
For, by periurie men becomming  
*Devills incarnate*, nay, in this regard  
beyond the devil himselfe (of whom  
we haue not heard that euer he abu=  
sed the name of God to confirme his  
lies, but *father's* them himselfe) they  
must needs draw downe the punish=  
ments of God vpon them. In the  
midst whereof (as one saith) they  
finde and feele, that that God whom  
they haue inuocated is a sore angry  
witnessse, and reuenger of their false=  
hood: for so hee threatneth to bee a  
*swift witnessse against false swearers,*  
*Malach. 3. 5.* and that very iustly:  
for an Oath consisting not onely of  
*inuocation*, whereby they call God  
to witnesse, but also of *imprecation*,  
whereby

Iustly doth  
God punish  
perjured per-  
sons,

1 Heere, and  
that

1 Inwardly.

*Intraspice in  
mentem illius,  
qui sit falso iur-  
ratorum: vide-  
bis enim illam  
non posse acquies-  
cere, sed tumultu-  
ari, perturbari,  
seipsam in  
crimen vocare,  
omni contumeli-  
arum & contum-  
tiorum genere  
vexari.* Phil. Iu.  
de dec. p. 2c.

2 Outwardly.

whereby they call him to reuenge,  
and binde themselves to punish-  
ment if they sweare safely; iustly  
may God take them at their word,  
and execute vpon them the desired,  
and deserued vengeance. Whence it  
is, that he punisheth them both *here*  
and *heereafter*. First, *heere*, and that  
both *inwardly*, and *outwardly*.

First, *inwardly*, with a wounded  
conscience, (and that at the very  
act) which whosoever feeleth, nee-  
deth no other *Iaylour* or *Hang man*,  
Doe but looke (saith *Philo*) into the  
minde of him that is about to sweare  
*falsely*, you shall see that it cannot bee at  
quiet, but vexed, troubled, of it selfe  
accused, and tormented with all kinde of  
checks and rebukes.

Secondly, *outwardly*; and that di-  
uers wayes: as,

with losse { 1 Of estate.  
2 Of good name.  
3 Of liberty.  
4 Of life.

First,



## for vaine swearing.

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First, sometime with losse of Estate. And so much the Lord threatneth, *Zach. 5. 4.* where hee saith that the curse shall enter into the house of him that falsely sweareth by his Name, and it shall remaine in the midst of his house, and shall consume it with the Timber thereof, and stones thereof.

1 Sometime with losse of Estate.

*Zach. 5. 4.*

Secondly, sometime with losse of good Name; which the *Wise-man* telleth vs, is to bee chosen aboue riches, *Prou. 22. 1.* Yet this hath beene so stained by Periurie, with such a blot and blemish of infamie, as could neuer bee wiped out vntill death; nay, hath often remained long after death. And surely it stands with great equitie, that those who get credit to their falshood by dishonouring God, should haue the dishonor turned vpon their owne heads.

2 Sometime with losse of good Name.

*Prou. 22. 1.*

And it standeth with great equity.

Thirdly, sometime with losse of Libertie. And thus was King *Zedechiab* punished for the Oath broken with *Nebuchadnezzar*: in regard

3 Sometime with losse of Liberty.

Ezek. 17. 19.

2 Kin. 25. 5. 6. 7

4 Sometime  
with losse of  
Life.

2 Sam. 21. 19.

Examples here-  
of haue been in  
this our Land.

Earle Godwine.

regard whereof, saith the LORD, *Ezech. 17. 19. As I live, I will surely bring mine Oath that hee hath despised, and my Covenant that he hath broken, upon his owne head. And so it came to passe, for Nebuchadnezzar by an Armie ouertooke him, slew his sonnes before him, put out both his eyes, and carried him to Babylon, as it is in 2 Kings 25.*

Lastly, sometime with losse of Life. Thus did GOD punish the Oath broken with the Gibeonites. not onely with famine three yeeres together, but with the death of Sauls Ieanen Sonnes, who were hanged vpon openly in the Mountaine, 2 Sam. 21.

And to this purpose wee may read of, and it were not amisse to mention soine examples of latter times in this our Land. As of Earle Godwin, who wishing at the Kings Table, that the bread might choake him, if hee were guilty of Alphreds death, whom hee had before slaine, was presently choaked, and fell downe

## for vaine Swearing.

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downe dead. So of a Widdow in *Cornhill*, who hauing sworne to deceiue a poore *Orphane* of her right, within foure daies after cast her selfe out at a window, and brake her necke. So of the Woman without *Aldersgate*, who hauing forsworne her selfe for Flax bought in *Wood-street*, had (as shee desired) Gods iudgement shewed vpon her, was suddenly stricken, continued some few daies in greuous torments, and so wretchedly died. Many such examples might be alledged, but to these giue mee leaue onely to adde one more, of which we reade in *Ecclesiasticall History*, and it is worthy heere to be recorded.

*Eusebius* reporteth of three lewd varlets that charged *Narcissus Bishop of Ierusalem*, with a greuous accusation, and the better to perswade it, confirmed it with Oathes. The first (if it were not true) wished to bee burnt to ashes: the second, to bee tormented with some cruell disease: the

Wid. Barnes,  
Corn. in Lond.  
1574.

Anne Aueris  
Wid. Feb. 11.  
1575.  
A pittifull example.

Three lewd  
varlets that  
falsely accused  
*Narcissus*, *Euseb.*  
*Eccles Hist.* lib. 6  
cap. 8.



The iustice of  
God against  
periured persons.

1.

2.

3.

the third, to be *smitten with blindness*. Innocent *Narcissus* being too weake to resist them, remoued, and hid himselfe in desert places for many yeares. In the meane time, this hapned to those periured persons. The first, by the fall of one sparke of fier in the night, had himselfe, house, and familie *consumed to ashes*. The second was *tormented* in his whole body, with the same disease *hee wished*. The third, seeing their ends, and fearing vengeance, confessed the mischief, and for it mourned and wept till hee *lost both his eyes*. A lamentable *spectacle* for false witnesses, and periured persons. So we see how God punisheth them heere.

2 Heereafter.

Matth 26.75.

Secondly, much more seuerely *hereafter*: if he doe not punish them *temporally*, then (which is worse) *eternally*. Vnlesse heere they appease his anger (as *Peter* did) with Repentance and Teares, they may assure themselves of it, they cannot auoide

auoide it. Let them in this life escape the wounde of *Conscience* within; and without, losse of *Estate*, *Name*, *Libertie*, or *Life*, they cannot escape the losse of *Heauen*. But as they by this sinne haue renounced *God*, and giuen vp themselues vnto *Sathan*: so for this sinne *G O D* shall renounce them, and giue them vp into the hands of *Sathan*, the Prince of darknesse. And no meruaile: for they farre surpass *Liers* in iniquitie, and therefore may well looke for the same portion, and that is, *in the Lake that burneth with fire and Brimstone*, *Reuel. 21. 8.*

Vnlesse they repent, they incurre losse of heauen.

They shall be giuen vp into the hands of *Sathan*.

And haue their portion with *Liers* in the Lake, &c.

Application.  
A sinne common.

In Courts of Iudgement.  
In Shops and Houses.

And yet notwithstanding, how common a sinne? and how largely spread ouer euery part of this Nation, and euery corner of this Citie, the eye of the Land, and beautie of the Kingdome? in publike Courts of Iudgement, may not mony hyre it? In private Shops and Houses, doth not the drolle of the world  
cause

In Faires and  
Markets.

In euery trifling  
bargaine.

More certainty  
in Heathens,  
swearing by  
false Gods:  
then in Chri-  
stians, swea-  
ring by the true  
God.

Whence iustly  
may God be  
at controuersie  
with

this { Land.  
{ Citie.

cause it? in open *Faires* and *Mar-  
kets*, doe not our couetous *Caitiffs*  
vse it? In *euerie trifling bargaine*,  
Will not many a wicked wretch (to  
make good sale of wares) by *Per-  
iurie* sell his soule to Hell? In a  
word, may wee not finde in *Hea-  
thens* more certaintie, lesse *Periu-  
rie*, swearing by *Iupiter*, *Apollo*, and  
other false Gods, then in *Christians*  
swearing by the true GOD? How  
iustly then may God proclaime a  
*Controuersie* with this *Land* in ge-  
nerall, with this *City* in speciall,  
which is become a *Denne* for these  
*Wolues*, to lurke in, a *Cage* for these  
vncleane *Birds* to keepe in, (giue  
mee leaue to say) a *Stie* for these  
filthy *Swine* to lie in, which wal-  
low in this sinne, and will not part  
with it; either for *God*, to whom it is  
so *inirious*: or for their *Neighbour*,  
to whom so *pernicious*: or for *Them-  
selues*, to whom so *dangerous*. So we  
see in the third place, *Oathes* are *un-  
lawfull*, when not in *Truth*.

Fourthly,



## for vaine swearing.

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Fourthly, *unlawfull*, when not in *righteousnesse*; and that is, when we sweare either without *iust occasion*, or when the *Matter* it selfe is not *iust* and *lawfull*: but forbidden by God, or else not in our power. And this is a great and grievous sinne, for a man to sweare not in a religious minde *to the glory of God*, and *good of Man*, but that which is contrary to *Pietie* and *Charitie*. So did *Iezabell*: she swore the death of *Elias*, *1 Kings 19. 2.* So did *Ahab*: hee swore the death of *Elisha*, *2 Kings 6. 31.* So did the *Iewes*: they swore the death of *Paul*, *Act. 23. 12.* Thus also doe many in these dayes, who vpon euery little wrong, sweare to be reuenged of their neighbour, and to recompence *euill for euill*, which they should *ouercome with goodnesse*.

And in this kinde also doe offend those of the *Monkish* profession, who sweare:

E

1 Per.

4 Vnlawfull, when not in *righteousnesse*.

1.

2.

1.

2.

He that sweareth must take heede of two things, said *Sophocles*, *ne ladas amicos*, *ne peccet in Deos*.

*1 Kings 19. 2.*

*2 Kings 6. 31.*

*Acts 23. 12.*

Thus do those that sweare reuenge.

*Rom. 12. 17. 21.*

The Monkish sort also offend in this kinde,

1 Perpetuall Chastitie.

2 Voluntary Pouertie.

3 Regular Obedience.

All which offend against the rule of Righteousnesse.

Who sweare,  
1 Perpetuall  
Chastity,  
which dependeth vpon the  
gift of God.  
1 Cor. 7.9.

2 Voluntary  
pouerty, which  
is a breach of  
Gods ordinance,  
Deut. 15.4.

3 Regular Obedience,  
which is a  
thraldome of  
the conscience.  
Mark. 7.7.

1 Cor. 7.23.

The first, *Perpetuall Chastitie*, because it is not in there power, nor dependeth vpon their will, but vpon the gift of GOD. And in this regard, saith Paul, *If they cannot abstaine, let them marrie*, 1. Cor. 7.9.

The second, *Voluntarie Pouertie*, and wilfull beggerie, because it is a breach of Gods ordinance, which is, *that there should be no begger in Israel*, Deut. 15.4.

The third, *Regular Obedience* to the will of Superiours, because it is a thraldome of the Conscience to the ordinances of men, when in regard thereof wee are onely bound vnto GOD: in which sence, saith the Apostle, *Be not the Seruants of Men*, 1 Corin. 7.23.

All

## for vaine swearing.

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All these kindes of Oathes are against *Righteousnesse* : and as in the making , so in the keeping : Nay , *that which is ill sworne , is worse observed*. If the thing sworne bee either vnlawfull , or impossible , ( whether it appeare so at the first , or be discerned afterward ) it is of no effect , and cannot binde vs.

And heere that rule of *Isidore* is to be remembred : *In euill promises breake thy faith : in a dishonest vow, change thy decree : and doe not that thou hast rashly vowed : wicked is the promise , that is performed with wickednesse*.

Well therefore did *Dauid*, who ( in his rash passion ) hauing sworne, the death of *Naball*, did after , by the aduise of *Abigail*, breake it : 1 Sam. 25. And wickedly did *Herod*, ( that murtherer, and no Iudge ( who swore not so rashly but performed it as wickedly, Marke. 6. 26.

As the making  
so the keeping  
of these Oaths  
are against  
righteousnesse.

*Quid male iuratur, peius seruatur.*

Vnlawfull  
Oathes binde  
not.

*In malis promissis  
rescindere fidem: in  
turpi voto mutata  
decretum: et  
quod incaute uo-  
uisti, ne facias:  
impia est promissa-  
tio: quae scelere  
impletur. Isid.*

Wel did *Dauid*  
in breaking his  
Oath.

1 Sam. 25. 32.

Wickedly did  
*Herod* in kee-  
ping his Oath.  
Marke. 6. 26.



*Iusurandiū vin-  
culum iniquitas  
in esse non oportet. Pet Mart  
loc commun.*

To keep vn-  
righteous  
Oathes, is:  
1 To make  
God an appro-  
uer of sinne.

2 To breake  
our bond in  
Baptisme.

3 Vnlawfull,  
when not in  
Iudgement.  
When neither  
called thereto  
by order of  
Iudgement:  
nor able with  
Iudgement to  
discerne the  
nature of an  
Oath.

*Plur. Quæst.  
Roman.*

It standeth vs then in hand, to  
beware of swearing irreligiously,  
or *vnrighteously*: (for an Oath must  
not be *the bond of iniquitie*) as also  
hauing sworne so, to craue pardon  
for it, and not to performe it: for  
that is first to make God an ap-  
prouer of sinne: secondly, to breake  
our *Oath of Allegiance*, made to  
God in Baptisme, whereby we haue  
bound our selues to obey his will.  
So wee see in the fourth place,  
Oathes are *vnlawfull* when not in  
*righteousnesse*.

Lastly, *vnlawfull*, when not in  
*iudgement*, but rashly and vnadui-  
sedly: when neither called therevnto  
by order of *Iudgement*, nor able  
to discerne with *Iudgement*, and vn-  
derstanding, what we doe when  
wee sweare. Whence it commeth  
to passe we take it in hand so fre-  
quently, so irreuerently. A thing de-  
testet of the very Heathen. And  
therefore it was an auntient Decree  
obserued of the *Romanes* that  
when

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when young men would sweare by *Hercules*, they should first goe out of the house wherein they were. A good meanes to keepe them from swearing lightly, when they had such time and leisure to bethinke themselves.

And surely, these *Heathen* may rise vp in iudgement against the men of this generation, and condemne them, who take no space at all to deleberate, but with lesse regard and reuerence to the true God, then they had to their false Gods, audaciously take his Name in their mouthes, filling vp euery sentence in ordinary communication, with idle, vaine, and vnnecessary Oathes, So wee see in the last place, Oathes are *unlawfull*. when not in *Iudgement*. And so much shall serue to haue shewed what *Oathes* are *lawfull* what *unlawfull*.

Now come wee to the vse of the whole former Doctrine concerning *Oathes*, both *lawfull* and

E 3

*unlawfull*.

A commendable order obserued of the *Heathen*.

They may condemne the men of this generation.

Who haue lesse regard to the true God then they had to their false gods.

Now followeth the vse of all the former doctrine.

unlawfull. And it affordeth to vs a two-fold vse:

1 For information.

2 For Caution.

For infor- § 1 Of our *knowledge*.  
mation § 2 Of our *practise*.

Vse 1.  
For informas  
tion.

1 Of our  
knowledge,  
that in some  
cases we may  
swear.

Against the er  
rour of the  
*Manichees* and  
*Anabaptists*.

who altogether  
take away the  
vse of an Oath.

Their allegati  
ons, *Iam. 5. 12.*

*Matth. 5. 34.*

The answer.

The true mea  
ning of our  
Satiour.

And first, it serueth to *informe* our *knowledge*, that in some cases wee may swear. Contrary to the opinion of the *Maniches*, since re  
nued, and taken vp by the *Ana  
baptists*, who altogether reiect the vse of an Oath, and refuse it, even when Authoritie requireth it: for the vpholding of which *heresie*, they cite for their authority, not onely the precept of Saint *Iames*, *Before all things, my Brethren, swear not, Iames 5. 12.* but of Christ himselfe, *Swear not at all, Matth. 5. 34.* Whereas both *S. Iames* in the former, and *Christ* in the latter doth not forbid it, but restraine it. So that we may not therein vnderstand the prohibition of euery kinde of Oath, but onely of *idle Oathes* and *collusion*.



# for vaine swearing.

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collusion of Oathes (as BVCER,) or swearing lightly and loosely (as GVALTHER,) or swearing in common talke (as ZANCHIVS,) or rash and vnnecessarie Oathes, (as VRSINVS,) or prinate & ordinary swearing (as ARETIVS, & MELANCTHON) or swearing by the creatures, (as BEZA and PELLICAN.) In a word, it is plaine that the scope of our Saviour it onely to tax the corruption of the Pharisees, who thought in their iudgement, and taught in their doctrine, that in the third Commandement was onely forbidden Periurie: and no Periurie, but when there was expressed the Name of God, or some other thing immediately pertaining to his seruice: otherwise, to sweare and forswear by the Creatures, they thought no defiling of his Name, nor taking of it in vaine.

But our Saviour heerein layeth to their charge both Idolatrie, Periurie, and impietie. First, Idolatrie, in swearing by them, whereby they much

E 4 disho-

Bucer in Mat. 5.  
Gualt. in Mat.  
Zanch. inter-  
tium Precept.  
Vrsin. Catechis.  
pars 3.

Aret. prob. par. I.  
Melancth. in  
Matth. 5.  
Beza annot in  
Matth.

Pell. in Mat. 5.  
The scope of  
Christ is to  
reprove a two-  
fold errour in  
the Pharisees.

1.

2.

Matth. 23. 16,  
17, 18.

Leuit. 19. 12.  
Exod 20. 7.  
Our Saviour  
chargeth them  
of a three-fold  
crime:

1 Idolatry.  
Hil. 4. Can. sup.  
Matth.

2 Periurie.

*Neg enim Deus  
haret in verbis,  
sed mentem in-  
rantis spectat,  
nec tam in syllaba  
bis, quam in sen-  
tentijs, honor &  
conumelia no-  
mi<sup>n</sup>is divini con-  
sistit.* Vrsin.

Ca techis. pars  
3. quæst. 102.

\* 3 Impiety.

*a Colligemus nola-  
lam creaturam  
tam parva nobis  
estimari debere,  
vt ipsam vano  
iuramento polluz-  
amus.* Pell. in

Matth.

*b Tantum opifi-  
cem designant à  
suis operibus,  
Caluin. in*

Iac. 5. 12.

*Omnino, i. per  
vllam rem crea-  
tam.* Beza An-  
not. Maio. in  
Matth. 5.

dishonoured God, in giving his wor-  
ship to the creatures. Secondly, *Per-  
iuris*, in confirming a falsehood by  
such an Oath, of it selfe no true  
Oath; yet so in the opinion of him  
that sweareth, who in this respect is  
counted guiltie. \* Thirdly, *impietie*,  
in<sup>a</sup> polluting the creatures by rash  
and false swearing, and so ( though  
not directly, yet indirectly ) pollu-  
ting the Name of God: in as much  
as<sup>b</sup> *by these workes of his* ( saith Cal-  
uin ) *they point out the worke-man;*  
whose glory and Maiestie shineth in  
them, and thus the dishonour rea-  
cheth to God himselfe.

Now where as hee saith, *οὐ μὲν οὖν  
ὅλως*, *Swear not at all*: the word  
*ὅλως*, ( *at all* ) is to haue referrence to  
the formes rehearsed, as by *Heaven,*  
*Earth, Ierusalem* and such like, appro-  
ued of the *Pharises*, reprobued of *Christ*.

Wherefore, his meaning is.  
*Swear not at all*, that is, *not at all by  
any creature*, vpon what pretence  
soeuer: *nor at all by God himselfe  
falsely,*

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falsely, or vnaunishedly; neither disorderly, for affection: nor childishly, for imitation: nor desperately, for custome: nor cunningly, for deceit: Other Oathes, which faile not in the conditions required, Saint James disliketh, nor our Saviour condemneth not, whether they be publike Oathes inioyed by authoritie: or \* private Oathes, vsed vpon necessitie, soberly, religiously, and reuerently, as is plaine by the examples of <sup>a</sup> Iacob to Laban, of <sup>b</sup> Ionathan to David, of <sup>c</sup> Boaz to Ruth, and diuers other.

We may say then to the Anabaptists, as Christ to the Sadduces, they are deceiued, not knowing the Scriptures. Were that misinterpretation of theirs allowed, Christ should haue condemned what his Father had ordained, and destroyed the morrall law, which he came to fulfill, *Matth. 5. 17.*

In the second place therefore, it serueth to *informe* our practise: and it doth instruct and teach vs, *not to feare*

*Nec affectu, vt perturbati: nec imitatione, vt parvuli: nec consuetudine, vt scelerati: nec fictitie, vt deceptores, Pell. in Matth. 5.*

\* *Privata iuramenta, quae sobrie, sancte, reuerenter, necessarii rebus adhibenter, damnare nimirum periculosum fuerit. Calvin. Instit. lib. 2 cap. 8. sect. 27.*

<sup>a</sup> *Gen 31. 53.*

<sup>b</sup> *1 Sam. 20. 12.*

<sup>c</sup> *Ruth 3. 13.*

*Matth. 22. 29.*

*Christus damnare nec voluit, nec potuit, quod pater instituit. Pel. in Mat. 5.*

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2 For information of our practise.



It teacheth vs  
not to feare to  
take an Oath  
vpon iust occas-  
sion.

Reason.

- 1.
- 2.
- 3.

\* 1 Kin. 8. 31.  
Psal. 63. 11.  
Ecl. 48. 1.

The religious  
swearer shall  
be rewarded.

Vse 2.  
Forcaution.  
To beware of  
vaine Oathes,

Reason 1.  
It is a trans-  
gressing of the  
Commande-  
ment :

feare to take an Oath, ( when neces-  
sitie requireth ) both *publike* and  
*prinate* : but willingly to doe it, when  
there is sufficient warrant for it : so  
shall

1 *A good cause be furthered.*

2 *Authoritie obeyed.*

3 *God himselfe much honoured,*

For it is a part of his seruice, and  
such a part as is \* sometime put for  
his whole seruice : and therefore to  
be refused no more then *Prayer*, or  
any other *worship* of God. Rightly  
to sweare is to sanctifie his Name,  
for which the *religious* swearer shall  
be *rewarded*, as surely as the *pro-  
phane* swearer shall be *punished*. And  
so much of the vse for *information*.

Now as it serueth to *informe* vs,  
so withall to *warne* vs : to *warne* vs  
to be ware of *vaine* Oathes, and to  
take heede of *unlawfull* swearing,  
And the rather for these *considera-  
tions*.

First, because it is a *transgressing*  
of Gods Commandement. It is a *sta-  
tute*

ture enacted in the high Court of Parliament in Heaven, by the King of Kings, and Lord of Lords: Thou shalt not take the Name of the Lord thy God in vaine. Nay more: there is also a threatening annexed thereunto, which there it to no other law, saue onely to the second: to shew, that as Idolatrie, so the abuse of his Name of all other sinnes shall not escape iudgement. and from the Father come we to the Sonne, who in his Gospel will not haue vs to sweare at all, but to let your communication be yea, yea; nay, nay. And he is not without his reason: for whatsoeuer is more commeth of euill. And Saint Iames the Penman of the holy Ghost, is very earnest in the same precept: before all things, my brethren sweare not. And he also giueth a good reason, lest ye fall into condemnation. It behooueth vs then to abstaine from it, in regarde of this Law, and Statute, confirmed with such strong reason, both by God the Father,

1 Of God the Father.  
Exod. 20 7.

Reason.

For the Lord will not hold him guiltlesse that taketh his Name in vaine.

2 Of God the Sonne.  
Mat. 5. 34. 35.  
36. 37.

Reason.

For whatsoeuer is more, commeth of euill.

3 Of God the Holy Ghost.  
Iam. 5. 12.

Reason.

Lest you fall into condemnation.

Reason 2.  
It is a great  
vilifying of  
God.

Be it either by  
other things,  
Or by his  
Name.

Which is not  
to be polluted  
by common  
vse.

*Mercur. Trism.*  
*Nomen eius pro-*  
*rium ob reue-*  
*rentiam quan-*  
*dam pronunciare*  
*vulgo, & temere*  
*non liceb. t.*

*Marfil. Picin.*

\* *Claud. Min.*  
*com. in Alciat.*

ther, of whom it was enacted; and  
by God the Sonne, of whom ratified,  
and by God the holy Ghost, of whom  
renued.

Secondly, it is a great vilifying of  
God: bee it either by other things, or  
by his Name: If by other things, wee  
debase him, in preferring them be-  
fore him, and making him inferior  
to them. If by his Name wee doe  
also debase him, in making him a  
common witnesse, and so prophaning  
him. The Name of God is to bee  
had in high account, and great reue-  
rence; and therefore not to be pollu-  
ted by common vse. *Mercurius*  
*Trismegistus* was in such respect a-  
mongst the Egyptians, that in reue-  
rence of him it was not lawfull to pro-  
nounce his name commonly and rashly.  
\* *Harro*, Duke of Normandy, would  
haue his name so terrible, that at the  
very hearing of it men shold crouch.  
If the names of sinful men haue been  
had in such respect, what reuerence  
may wee thinke due to the Name of  
God? The



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The Name of God (as one saith) is a Name to be feared, a Name to be admired, a Name to be praised.

To be feared for power.

To be admired for wisdom.

To be praised for goodnesse.

And therefore let this Name bee continually in this mouth, but (A D P R E C A N D V M, N O N I V R A N D V M) to pray to it, not to sweare by it; for that is to *debase* and *vilifie* his Name, who is a great God, and therefore fearefull: a wise God, and therefore wonderfull: a good God, and therefore praise-worthy. So saith that sweet Singer, His Name is to be praised from the rising of the Sun to the going downe of the same, *Psal. 113. 3.*

Thirdly, it peruerteth the use of our speech: for that was giuen of God to no other end but to speake the language of *Canaan*, and to glorifie our Creatour. Now when it passeth these bounds, limited thereunto by creation, and taketh his Name in vaine: this faculty of speech

Nomen terribile,  
admirabile, laudabile. Terribile,  
quantum ad potentiam: admirabile,  
quantum ad sapientiam:  
laudabile, quantum ad bonitatem. Bonavent.  
expol. Orat. Domin.  
Lyrain his  
Glosse on Eccle.  
cl. 12. 13.  
Deut. 28. 58.  
Psal. 8. 1.  
Psal. 113. 3.

Reason 3.  
It peruerteth  
the use of our  
speech.  
Which was giuen vs to glorifie God.

By this it is abused to the dishonour of him that gaue it.

*Est namque impius eo ore turpius loqui, quo sacratissimum nomen Dei profertur.* Phi. Iud.

de dec. praecep.

Reason 4.

It is the cognizance of Sathan, & badge of prophanes.

Swearing, a more vaine sinne then any other.

Hee that maketh no conscience of this, will make no conscience of other.

is abused to the dishonour of him that gaue it. For, a wicked thing is it (saith Philo) to speake filthily with that mouth, wherein is uttered the most sacred Name of God. It defileth the mouth, it peruerteth the speech, it abuseth the tongue, which by right of creation should serue as a Trumpet to sound forth his glory.

Fourthly, it is the verie cognizance of Sathan, and badge of prophanenes. And such an one as vseth it, may well bee tearmed a wicked person: for hee will make no conscience of any sinne, that maketh no conscience of this sinne, this vaine sinne, for excuse wherof hee hath not any shew of outward good to pleade: neither credit, as the malicious reuenger: nor profit, as the couetous Usurer: nor preferment, as the dissembling flatterer: nor pleasure, as the vncleane adulterer. Wee may well thinke then that the common swearer will not sticke at any of these sinnes, vnlesse more for disgrace and

and danger, then for any feare of God. Hee that will sinne for *nothing*, will sinne for *something*: and what dare not hee doe, that dares prophane Gods holy *Name*, wearing it, and tearing it like his olde cloathes? It is therefore a sure signe, set downe by *Salomon*, as of a godly man, to feare an Oath, so of a wicked man not to respect it. *Eccles. 9. 2.*

*Eccles. 9. 2.*

I haue read of an *Harlot*, who hauing three sonnes, tolde her husband, that one of them onely was his: whereupon at his death hee bequeathed his estate, to him who should bee found out to bee his naturall sonne. The Sonnes fell at contention; the matter came to triall: The *Iudge* to decide it, commanded that their Fathers dead body should bee set against a tree, and hee that could shoote neerest his heart, should bee his heire. The two Bastards shot, the third refused it, and was much offended with the other for doing it. By which *naturall loue* they

*De fructu vitiorū*  
pars 4. cap. 17.  
A fit example  
for this purpose.



Those that  
griue at the  
abuse of Gods  
name, shew  
themselves the  
Sonne of God  
Those that  
feare it not, no  
Sonne, but ba-  
stards, and Sa-  
thans slaues.  
1 Kings 3. 26

Reason 5.  
It maketh vs  
liable to the  
wrath & iudge-  
ment of God.

Exod. 10. 7.

they concluded him the *naturall*  
*sonne*, and gaue him the inheritance :  
So they that truly loue God, and  
cannot indure but griue to heare  
his *Name* abused, shew themselves  
to be the true *Sonnes* of God, *chosen*  
in Christ, *called* to Christ, *iustified*  
by Christ, and to be *glorified* with  
Christ : but those wretches that  
feare not to wound Christ, and to  
shoote at his heart with *Oathes*, as  
with *Arrowes*, crying with the Har-  
lot, *Diuide him, Diuide him*, are no  
*Sonnes*, but *Bastards* ; no *Sheepe*, but  
*Goates* ; no *Sernants* of G O D, but  
*Slaves* of *Sathan* ; no *heires* of *Hea-*  
*ven*, but *Fire-brands* of *Hell*.

Fiftly, and lastly, it is a sinne, that  
maketh vs liable to the wrath and  
iudgement of God. It is the Word  
of *Almightie* God himselfe ; *The*  
*Lord* will not hold him guiltlesse that  
taketh his *Name* in vaine. And as  
surely as it is threatned, so it shall  
be executed. A Sword of vengeance  
hangeth ouer their heads, and they  
draw

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draw dowwe Iudgements vpon  
themselves, both in this life, and in  
the life to come.

First, in this life, the Lord denoun-  
ceth many, great, wonderfull, and long  
plagues, against those that feare not  
his glorious Name, Deut. 28. 58. And  
this the Prophet Zachariah in his  
fift Chapter saw in the vision of the  
flying Booke, in length, twelue cubits,  
in bredth, tenne cubits, wherein  
were written the curses that goo  
forth against the Swearer: which  
shall neuer bee forgotten, for they are  
recorded in a Booke: they are not  
few, but many; for it is a long and  
broad Booke: they come swiftly,  
not slowly; for, it is a flying Booke.  
And what the Prophet saith, hath  
not Experience found true? hath  
not this flying Booke beene seene  
amongst vs? Beloued, this our Land  
hath not wanted Examples.

Witnesse the Example of \* one  
(of whom wee may reade in the  
Acts and Monuments) that being

F

a hor-

1 In this life.

Deut. 28. 58,  
59, 60, 70.  
Zach. 5. 1, 2, 3.

A Booke of  
curses against  
the Swearer.

And note that

1 They shall be  
remembered.

2 They are  
many.

3 They come  
swiftly.

The flying  
Booke hath  
beene seene  
amongst vs, in  
this Land.

Examples.

\* John Teier,  
Fox. Act. &  
Mon.

# The Lands mourning

a horrible swearer and blasphemmer, it was vsuall with him to say, if it bee not true, *I pray God I may rot ere I die.* Thus commonly hee tooke Gods Name in vaine, and yet not in vaine: his wish was not frustrate; for hee rotted away indeede, and so died in misery.

\* A Gentleman  
of Cornwall.  
Fox *Jbid.*  
In the time of  
King Edward.

A warning for  
Gentlemen.

A Seruingman  
in Lincolnshire  
Park. *Gov. of  
the Tongue.*

Witnesse the Example of the  
\* young Gentle-man of Cornwall,  
who in companie with other Gentle-  
men, began to sweare and vse  
ribauld speech: being reprov'd for  
it, hee swore the more, and rag'd  
worfe and worfe. At length, passing  
over a great Bridge, and an arme of  
the Sea, hee so spurred his horse, as  
that hee sprang cleane over with the  
man on his backe, who as hee was  
going, cried, saying, *Horse, and man,  
and all to the Devil.*

Witnesse lastly, the Example (to  
name no more) of a Seruing-man  
in Lincolnshire, who for euery tri-  
fle had an vse to sweare no lesse  
Oath, then Gods precious blood:  
hee



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hee would not bee warned by his friends to leaue it. At last, hee was visited with greeuous sicknesse, in the time whereof hee could not bee perswaded to repent of it ; but hearing the Bell to toll, hee did most hardly , in the very anguish of death start up in his bed, and swore by his former Oath , *that Bell tolled for him*. Whereupon immediatly, the bloud abundantly from all the ioynts of his bodie , as it were in streames did issue out most fearefully, from *mouth, nose, wrests, knees, heeles, and toes*, with all other ioynts not one left free, and so died.

A warning for  
Scurvingmen.

A lamentable  
spectacle.

Mee thinketh, these, and such like *fearefull warnings* from beauen, should sinke into the heart of those, whose tongues being set on fire of hell , speake nothing without an Oath.

Fearefull warn-  
nings.

Oh then *consiaer* of these, yee that forget God, lest hee teare you in peeces, and there bee none to deliuer you. Let these bee *Examples* to you,

Psal. 50. 22.

3 In the life to  
come.

2 Pet. 3. 9.

God setteth it  
vpon the score,

Exod. 10 7.  
The Swearer  
may passe  
without pu-  
nishment here:

But notheres  
after.

least you be made *Examples* to o-  
thers.

And yet *alas*, here is not all.  
Might the Swearer heere stay, and  
dye like a bruite beast, wel were the  
case with him: but here is only the  
beginning of his woe. At the houre  
of death *vengeance wayteth at the  
dore*: and when his body shall bee  
*without life*, his soule shall be with-  
out God. In this life God is patient  
toward him, to leade him to Repen-  
tance. But if his long suffering be  
abused, G O D setteth it vpon the  
score, and will one day call him to  
a fearefull reckoning, the word is  
passed out of his mouth, he shall  
not be *held guiltlesse*. He may here  
happily passe without punishment;  
nay, without controulment. But  
if *Magistrates* (as G O D S Jury on  
earth) forgetting the *Iudges* charge,  
giue vp *false verdict*, and cannot  
finde him guiltie, the cheife *Iudge*  
of the world, when at his great ge-  
nerall *Assise* of the whole earth he  
sitteth

## for vaine swearing.

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sitteth in his *Iudgement-seat* vpon *life and death*, will not hold him guiltlesse, but conuict him, condemne him, pronounce sentence against him, commit him close Prisoner to *Sathan*: Take him *laylor*, binde him hand and foot, cast him into the *Dungeon* of darknesse, there to remaine (without baile or maine-prize) in perpetuall torments, where their worme dieth not, and their fire neuer goeth out. There shall bee the portion of vngodly Swearers.

I speake not of those, that may sildome slip therein by infirmitie, but of those that practise it continually. In the one sort, it is as a rebellious *Servant*: in the other, as a *Lordly Tyrant*. In some it is as a *bad Tennant*, that will not depart after many warnings; and as an *vnbidden guest*, that intrudeth himselfe and wanteth a roome to sit in: these though they fall, rise by repentance, and so escape Iudgement. In others, it sitteth as a *King* in his *Throne*,

F 2

it

The cheefe Iudge shall condemn him and commit him to perpetuall imprisonment in the dungeon of darknesse.  
Mark. 9.44.

I.  
Swearing is in some as a bad Tenant:  
Or as an vnbidden Guest.



In others as a  
King in his  
Throne.  
They make a  
trade of it.

And these  
without repen-  
tance fall into  
condemnation

James 5. 12.

it raigneth, it ruleth, and continueth.  
Their hardnesse of heart is such,  
they make euen a trade of blasphem-  
ing God, and greening his Spirit  
by bellying Oathes: and for these Hell  
gapeth, the Denill waiteth. Hell ga-  
peth, ready to consume them: the  
Denill waiteth, ready to deuoure  
them. If heere (while God offereth  
grace) they quench not the flame  
of his wrath with the teares of Re-  
pentance, it shall burne hot a-  
gainst them, and that in Hell Fire:  
their Tongues and whole bodies shall  
for euer bee tormented; they shall  
continue to blaspheme God among  
the damned; their portion is perdi-  
tion, their end is condemnation, James  
5. 12.

These Reasons then may cause vs  
to beware of vaine swearing; which  
transgresseth Gods Law, viliseth his  
Name, peruerteth our speech, is the  
Cognizance of Sathan, and fore-run-  
ner of Iudgements, both temporall  
and eternall.

Now

## for vaine swearing.

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Now, because notwithstanding all this against it, *Swearers* thinke they haue something to pleade for it, whereby ( if not to defend it, yet ) to excuse it : I shall here by your patience, not thinke it amisse, to take away the chiefe *Obiections* alledged in behalfe of it. To let passe their *Scriptures*, which make not for them, but against them, allowing onely ( as hath beene shewed ) of a *lawfull*, and *religious Oath*.

It will first be *Obiected*, that it *graceth* their *speech*, and is an ornament to their phrases. But is it a grace to thy *speech*, to disgrace him that gaue it ? Is it an ornament to thy *Tongue*, to dishonour him that made it ? Cursed bee such grace, mee to such *Eloquence*, as robbereth God of his due *Glory*. It is loathsome in his *Eyes*, harsh in his *Eares*, stinketh in his *Nosthrills*. And such gaine no credit, but lose reputation, lose it with God, lose it

F 4

with

Now follow to be answered the cheefe objections alledged in excuse of common swearing.

*Obiect. 1.*

It is a grace to their speech.

*Answer.*

Cursed be such grace as robbereth God of glory.

2 Such gaine no credit but lose it.

*Object. 1.*

It is a generall  
custome.

*Answer.*

Exod. 23. 2.

*Multitudo pec-  
cantium peccata  
tunc exaggerat,  
non extenuat.*

Musc app. ad.

Psal. 15. de iur.

Gen. 37. 30

1 King. 18. 22.

Ierem. 44. 15.

Acts 7. 57.

Matth. 27. 22.

Prou. 11. 21.

Gen 7. 23.

with those that feare God, and shew  
themselves to be no Gallants, but  
slaves and servants, euen to Satan  
himselfe, the Prince of darknesse.

It will secondly be objected, to be  
a generall custome; the most part vse  
it, few or none refraine it, vnlesse a  
few singular spirits, too nice and cu-  
rious. But these must consider the  
precisie charge of God himselfe,  
Exod. 23. 2. *Thou shalt not follow a  
multitude to doe euill.* For by multi-  
tude of sinners the sinne is aggraua-  
ted, not extenuated. It excused not  
the inhumanity of Iosephs Brethren,  
nor the Idolatrie of Baals Prophets,  
nor the obstinacie of those that with-  
stood Ieremiab, nor the crueltye of  
those that stoned Steuen, nor the  
impietie of those that crucified  
Christ. In euery one of these, most  
voyces carryed it, yet was not the  
offence any whit the lesse.

And as it excuseth not from sinne,  
so it exonerateth not from Iudgement.  
It saued not the olde World from  
drowning,



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drowning, nor Sodome from burning, nor the Israelites from perishing. Nay, the number in all these kindled GODS indignation, and cryed the louder in his eares for vengeance. In this case then, that counsell of one is good, *Like as a few, that with a few thou maist walke worthy of Gods Kingdome.* And that of our Sauour, *Enter in at the strait gate.* Alledge not the number of swearers to iustifie thy swearing: though it bee the broad way, walke not in it. Colde comfort it is to goe to hell for companie: happier shall it be for thee to be one of those few, that had rather haue their Soules drop out of their bodies, then a vaine Oath out of their monthes.

But it will thirdly be objected; they doe it from no bad minde, no wicked intent: but their hearts are good, they meane well, and therefore to bee borne with. But this excuse is both *frivolous*, and false. First, *frivolous*, and to no purpose. for *by thy words*

Gen. 19. 14.  
Numb. 15. 9.

*Vine et pauci,  
et cum paucis  
inueniri merearis  
in regno Dei,  
Cassian.  
Matth. 7. 13.*

*Obiect. 3.*

They haue no  
cuill minde or  
intent.

*Answer.*

This excuse is  
1 Frivolous.

*Matth. 12. 37.*

3 False.

*Matth. 12. 34.*

He that feareth  
God in heart,  
cannot abuse  
him in word.

If the minde  
bless him, the  
tongue cannot  
blaspheme him  
*Iam. 1. 26.*

*Obiect. 4.*

They sweare  
no deepe, but  
little Oathes.

*Answers.*

All vain Oaths  
are condem-  
ned, be they  
great or small.

words thou shalt bee iustified, and by  
thy words, thou shalt bee condemned,  
*Matth. 12. 37.* And if of enerie idle  
word, then much more of idle Oathes  
must wee giue account at the daie of  
Iudgement. Secondly, it is not only  
frivolous, but false; for our Saviour  
tellet vs plaine, that out of the  
abundance of the heart, the mouth spea-  
keth, *Matth. 12. 34.* The Treasure  
will bee knowne by the Metall;  
the Fountaine by the Water; the Fire  
by the heat; the Sunne by the light;  
the Tree by the fruit. Canst thou  
feare God in heart, and abuse him  
in word? Can thy minde blesse him,  
and thy tongue blaspheme him? No,  
If thou refrainest not thy tongue, thy Re-  
ligion is in vaine. *Iam. 1. 26*

But it will fourthly bee objected,  
they sweare no deepe Oathes, as by  
God himselfe, or by the parts and ad-  
iuncts of Christ, but little Oathes, as  
by the Masse; or, by our Lady; or, by  
faith, troth, and such like. But even  
these Oaths will not excuse: for  
in

*for vaine swearing.*

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in a matter of importance, that requir-  
eth an Oath, wee must (as hath  
beene shewed) vse the *Name of God*.  
On the other side, in a trifle wee  
must not *swear at all*: Our *Yea*, and  
*Nay* (saith Christ) must serue the  
turne. All *vaine Oathes* are con-  
demned, bee they *deepe Oathes*, or  
*little Oathes*. And for these, if thou  
be not *sorrowfull*, and God *mercifull*,  
thou shalt finde none so *little*, but  
*deepe enough*, none so *light* but *bea-  
ny enough*, none so *small* but *great e-  
nough* to send thee downe into hell.

And as for that common swearing by our *Faith* and *Troth* ; how vaine a thing is it vpon needlesse occasion ? For our *Faith* and *Troth*, (as one saith) are the *most precious Jewells wee haue*. Now there is none but a *Bankrupt* that will lay the best *Jewell* in his house to pawne for euerie small *trifle*. So when wee lay these to *gage* for euery word wee speake, it sheweth wee are *Bankrupts in truth*, and that we are of very *small credit*

March 5.37.

εἰ ἔχοντε τὸ  
 παράγμα; ἀν-  
 σις ἀπακού-  
 σείτω, ἔχοντε τὸ  
 παράγμα; συ-  
 γκαταδεοίς, ἴ-  
 σαιέντω, ὡς  
 τῆς αἰῶνος ἐστὶν  
 ἐπιπαλῆς.

**Basil conson. in**

**Plal 15.**

**Swearing by  
Faith and  
Troth, a vaine  
thing.**

**A. Dent.**

It sheweth wee  
are Bankrupts  
in truth and of  
very small cre-  
dit.



*Obiect. 5.*

They sweare  
no lie, but  
truth.

*Answer.*

*Euangelica ueris  
tas non recipit  
sacramentum, cum  
omnis sermo fi-  
delis pro iure in-  
iurando sit. Hier.  
in Matth. 5. 34.*

*Zach. 5. 4.*

*Exod 20. 7.*

*a Siue mendaci-  
ter, siue inutili-  
ter, Lyra in his  
Glosse on Eccl.  
23. 10.*

*b Ex saepe, multa  
tumque iurando  
nascitur & per-  
iurium & impie-  
tas, Phil. lib. de  
dee præc.*

*c Nemo est qui  
frequenter iurat, qui aliquando non peierat, sicut qui consuevit multo  
loqui, aliquando loquitur importuna. Aug. in Matth. 5.*

credis, Otherwise wee would not  
bring forth these *precious Jewels*, but  
vpon some waighty occasion.

But it will fiftly bee *obiected*, they  
sweare *no lie*, but that which is *true*,  
and they know to bee *certaine*. To  
which I answer; first, if it bee so, it  
needeth no Oath: our faithfull  
word may serue instead of an Oath.  
For God hath threatned, as to pu-  
nish him, that sweareth by *his Name*  
*falsely*, so not to hold him *guiltlesse*  
that *taketh his name vainely*. So that  
there is a curse for him that swea-  
reth *a whether falsely*, or to no pur-  
pose.

Secondly, I answer with *b Philo*  
*Iudeus*, that of much and often swea-  
ring commeth both *periuurie* and *impie-  
tie*. And with that learned Father,  
*St. c Augustine*, none there is that often  
sweareth, but sometimes hee forswea-  
reth: such as hee that is wont to speake  
much, doth sometimes speake out of sea-  
son.

(*con* And therefore the safest course in this case, to follow the precept of a very <sup>d</sup> Heathen Poet; *ὄρκον ὃ περὶ νῆρ ὁμοῖος ὁρκῶνς*, *Shun* (saith hee) *an Oath, when thou mayst iustly take it.* For, swearing begetteth <sup>e</sup> *facilitie, facilitie custome, custome Perinurie*: the very <sup>f</sup> *occasion whereof wee should shunne*, saith one. Now, <sup>g</sup> *put out the fire there can be no flame: take away the sword, there can be no murder*: so sweare not at all, there can be no perinurie. Perinurie is a dangerous pit, saith a <sup>h</sup> Father, *He that sweareth, is nigh to it, he that sweareth not, farre from it*: false swearing is deadly, true swearing dangerous, no swearing secure: wee see it true in <sup>i</sup> *Saul, a horrible swearer, a damnable forswearer, 1 Sam. 19.*

But it will <sup>\*</sup> *sixtly be objected, they are urged thereunto by necessitie, they shall not otherwise bee beleueed.*

*qui iurat iuxta est, qui non iurat, longè, Falsa iuratione exiis sa, vera periculosa, nulla secuta. Aug in Iacob 5. 12. 1 Sam. 19. 6. 15. \* Obiect. 6. They sweare to be beleueed.*

<sup>d</sup> Menander.  
*ὄρκον μὴ χρῶ.*  
Periander.

<sup>e</sup> Hug. ad conf.  
demend c. 15.

<sup>f</sup> Non penitus  
iurare prohibuit  
sed occasionem  
periurij evitare  
docuit. Greg. in  
Matth. 5.

<sup>g</sup> Cesset ignis, &  
incendium non  
fit: subtrahere gla-  
dium, & homici-  
dium non permit-  
titur: sic tolle iu-  
ramentum, &  
perinurium non  
fit. Chrys. hom.

12. op. imp.  
cap 52.

<sup>h</sup> Perinurium  
precipitium est:

Answer.

1.

Rather lose credit with men, then reputation with God.

2.

*Aut parum bene sentit qui iurat, de eo cui iurat; aut diffidit is, qui iuramentum exigit. Pellic. super Matth.*

1.

2.

It is a shame to our selves, that we are not beleued

The cause of others incredulitie is our falsehood.

I answer: first, shall there be any *necessitie* to moue thee to grieue and displease thy Creator? Doeſt thou preferre thy credit *with men*, before thy reputation *with God*? Surely, in this case thou shouldest rather chuse not at all to bee *credited*. Better that men *unjustly* suspect thee, then *God unjustly* condemn thee.

But secondly, in saying they will not *else beleene thee*, thou art *uncharitable to others*, and *shamest thy selfe*. *Uncharitable to others*, in centuring them as distrustfull and suspicious of thee, which argueth themselves also to be guiltie of falsehood. *Shamest thy selfe*, in that thy credit is to cracke, thy word is not any thing worth without an Oath. For therefore thou swearest, because thy simple word is of no credit. And what is the cause men are so *incredulous and suspicious* of thee? It is thy *wauering in thy words*, thy *deceit in thy dealings*, thy *unfaithfulness* in



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in thy promises, thy falsehood in thy sayings, thy inconstancie in thy speeches. No maruell then, thy saying is so little respected: wouldest thou on the other side haue thy word credited? I shall tell thee a farre better way then swearing. Be true and vnblameable in all thy dealing, and follow the rule Saint Ierome giueth. (*que dixeris, putes iurata*) that which thou hast spoken, suppose it as sworne. Meane not cunningly, speake not dissemblingly, deale not deceitfully: but be sincere in heart, true in words, faithfull in workes. So shall men credit thy bare saying, more then an others Swearing: for it is not the Oath (saith one) that giueth credit to a man, but a man to his Oath.

So then, thy common swearing is to no purpose at all: for if thou beest knowne to bee vpright in words and deedes, thy word shall goe currant, and decide any matter, in asmuch as thou makest more account

The best way to be credited, is to be true & vnblameable in all our dealings.

*Hieron. ad Celsus.*

Be true

in { Heart,  
Words,  
Works,

I. D.

1.

*Quid enim opus est iuramento, vnequod; de alio optimo & sentienti & sperante. Pellic.*

An honest  
mans word is  
better respect-  
ed then a  
double dealers  
Oath.

Ioh. Dow.

\* W. W. on  
Hos. 4. 2.  
Swearing and  
Lying are In-  
mates.

Hee that will  
dishonor God,  
will deceiue his  
neighbour.

account of that , then another of his  
Oath.

If on the other side to vse *double dealing*, that causeth thy very  
Oath to be *suspected*, and not so  
much *respected* as an honest mans  
Word, and surely wee may well  
*suspect* a common Swearer: for,  
(*qui deierat, peierat*) He that often  
swareth, often forswareth. And  
we haue little cause to beleiue such  
a one: for ( as \* one saith well to  
this purpose ) Swearing and Lying  
for the most part are *In-mates*, and  
dwell both vnder one rooffe, and walke  
hand in hand, like the Theefe and the  
Receiuer; or as the *Vsurer* and the  
Broker. It is to be feared, that a  
common Swearer is a *Lyer*: he that  
feareth not *the one*, feareth not *the*  
*other*: he that will dishonour God,  
will deceiue his Neighbour: he that  
maketh no Conscience of the first  
Table, will not make any Conscience  
of the second. If thou beest not  
then *beleened*, the more is thy shame,  
the

## for vaine swearing.

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the *disgrace* is thine owne, and *blame* thy selfe for it.

But it will seauenthy be *objected* of others, they confesse this ordinary swearing to be *haynous* and *griuous* : onely now and then they are *moued* thereunto in *their anger*, when they are *crossed* and *offended*, and then they cannot refraine themselves.

But this is the worst *excuse* of all the former : and such as these I can compare to none so fitly as to *fooles* or *mad-men*, who (as wee say) if they bee stricken, *strike their next fellows*. These, in farre worse manner, doe for the *displeasure* and *wrongs* they receiue of men, *reuenge* themselves vpon God. If vpon the least occasion they be *moued* and *prouoked*, then by a *multitude* of *Oathes*, they set vp, (as it were) their Flagge of defiance against Heauen, and proclaime warre against Christ, it shall cost him a *stab*, as though hee were the sole cause of their

G

dis-

*Obiect. 7.*

They doe it onely in their anger.

*Answer.*

Such as pleade this are like *fooles* and *mad-men*.

For the wrongs they receiue of men, they reuenge themselves vpon God.



The like they  
doe in their  
sports and re-  
creations.

If they be cros-  
sed in them,  
God shall be  
crossed in his  
honour.

*Tam facile, &  
pronus est supe-  
ros contemnere  
testes. Iuuen.*

Like mad-dogs  
they flye in  
their Masters  
face who fee-  
deth them.

And neuer did  
them hurt, but  
good.

Acts 17.28.

Lamen. 3.42.

discontentment. The like they doe  
in their *sports* and *recreations*: let  
them be *crossed* in their carding,  
dicing, bowling, or any other *Pas-  
time*, they spit out their venome  
against the *Lord of glory*: and if they  
indure any losse, they will make  
God himselfe pay for it. So prone  
and ready they are to dishonour  
God.

But oh vile wretched Creature,  
whosoever thou art: why shouldest  
thou thus, like a *mad Dogge*, flye  
in the face of thy *Maister* that fee-  
deth thee, easing thy stomacke vp-  
on his sacred *Name*, whensoever  
thou art *griued* and *offended*? Hee  
neuer did thee *hurt*, but hath euer  
beene a *gracious* God vnto thee, in  
whom thou *linest* and *monest*, and  
from whom thou enioyest all  
things, and of whom, and whole  
*mercy* it is, that thou art not *con-  
sumed*: and wilt thou make him this  
requitall? Must others *wrongs* bee  
*reuenged* on him? for by thy *Hel-  
lish*

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*list* Oathes thou *hurtest* not them, thou *hurtest* thine owne soule, thou *hurtest* and *disbonourest* God. He it is that is *pronoked*, and his holy Spirit is *griued*, as thou shalt one day know, and feele to thy woe, without vnfaigned repentance.

But it will lastly be *obiected*, they vtterly *detest* it, and when they haue done it at vnawares they *desire* God to *pardon* it : but they haue got a foolish *custome*, and they cannot *leave* it.

I answer. First, in that they say they *detest* it, it appeareth to bee false. Were it so, they would not make a trade of such a knowne sinne; nay, they would neuer be at rest and quiet, vntill they were well wained from it. And what if (when they haue sworne) they *desire pardon*, will God heare and accept such a Prayer? Can they hope, he will *forgiue* it, when they still *continue* in it? what are they herein, but like the *Iewes* who despightfully cruci-

G 2

fied

By their hellish Oathes they hurt not others but God and their owne soules.

*Obiect. 8.*  
They swear by reason of custome.

*Answer.*  
Did they hate it, they would not continue in it.

Their asking forgiuenesse shall not excuse them.

Thy are here-  
in like the  
Iewes.  
Mark. 15. 18.

It is no other  
thing but a  
mocking of  
God.  
Gal. 6.7.

2

*Hoc est seipsum  
accusare, magis  
quam excusare  
&c. Musc. app.  
ad Psal. 15. de  
Iur.*

It will not ex-  
cuse a theefe,  
but the sooner  
condemne him

How then can  
God acquit  
such as daily  
robbe him of  
his glory?

fiel Christ, and yet in words *salute*  
him, with *Haile King of the Iewes*.  
So for these, to make a *Prayer* like  
a flash of *Lightning*, and yet *conti-*  
*nually* without ceasing to *griue* God  
by this sin; what is it then but a *moc-*  
*king* of God, who *will not be mocked*,  
*Gal. 6.*

Secondly, in that they pleade  
long *custome*, they doe not at all  
*excuse*, but the more *accuse* them-  
selues. For, it is as if the *Theefe*  
should *pleade* at the *Barre*, that he  
hath beene so long *accustomed* to  
*robbing* that he cannot *leane* it.  
Would the *Iudge* take this *excuse*  
for good? or not rather the sooner  
*condemne* him, as most iustly deser-  
uing to be *hanged*? And can wee  
thinke, that the Lord will *acquie*  
such notorious *Fellones*, as make it  
a dayly practise to *robbe* him, and  
to *bereaue* him of his dearest ho-  
nour? wee cannot thinke it. If *cu-*  
*stome* will not *excuse* the *Theefe*  
for his *stealing*, nor the *Murtherer*  
for



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for his *killing*, nor the *Adulterer* for his *whoring*; how shall it excuse the *Swearer* for his *Swearing*? for euery sinne, by how much the more *common* and *customable*, by so much the more *haynous* and *dete-  
stable*. If once to sweare vainly be a sinne, then is customable Swea-  
ring a *crying* sinne, and must needs (being a *higher* trespasse) incurre the *heavier* condemnation. And so much for answere to such *Obiections* as are vsuall in the mouthes of prophane Swearers.

Wherefore seeing the *Reasons* are so *foreible* on the one side, and the *excuses* so *frivolous* on the o-  
ther side; let euery one endeouour to breake off this sinne by repen-  
tance, being *carefull* to leaue it, *zea-  
lous* to hate it, *resolute* to forsake it; to which end, vse the best *meanes* against it: as,

First, *beware of any thing* that may seeme to *giue way* to it, as the vse of earnest *protestations*, which is the

G

3

next

Euery sinne, by how much the more customa-  
ble, by so much the more dete-  
stable.

And the more  
damnable.

Exhortation,  
To breake off  
this sinne.

Meanes to be  
vsed against it.  
1 Beware of  
that which may  
giue way to it,  
or cause it.

1.

2.

3.

James 1.19.

Ephes. 4. 26.

2 Bridle thy  
Tongue, and  
be wary ouer  
it.

Psal. 39. 1.

Be as wary as  
thou wouldest  
be in a suite of  
Law.

next doore to it : or any thing  
that may seeme to *cause* it. As if it  
be from a *proud* spirit, desire of glo-  
ry ; *strive* to *subdue* it : if from a *co-  
netous* spirit, desire of *gaine* ; *seeke* to  
*suppresse* it : if from an *impatient*  
spirit, *outragious* fury ; *labor* to *con-  
taine* it. Take Saint *Iames* coun-  
sell ; *Be slow* to *wrath*. Take Saint  
*Pauls* counsell ; *Be angry*, but *sinne*  
*not*.

Secondly , to the end this  
Sinne may fall into a Consump-  
tion, *Set a bit* in *thine owne mouth*,  
and *curb* in therewith thy *Tongue*,  
that slipperie piece of flesh , that  
in this kinde thou *offend not* with  
it. If thou wert in *suite of Law*,  
for any matter that concerneth  
thine *Estate*, how wary wouldest  
thou be ouer thy *words*, least thou  
shouldest any way wrong thy  
selfe ? In this matter that concer-  
neth thy *Soule*, bee as *warie* and  
*watchfull* least thou wrong, both  
*GOD*, and *thy selfe* : *GOD*,  
of

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of his Glory, and thy selfe of Heauen.

Thirdly, haunt not the company of those that vse it ; but make choyle of such company as will rather re-  
proue it, and not at any time re-  
quire it, vnlesse vpon vrgent ne-  
cessitie. It is a sinne not a little con-  
tagious, the Plague it selfe not more  
infectious. The safest course to e-  
scape it, is not to come within the  
ayre of it.

Fourthly, consider seriously the  
greenous punishments that haue fol-  
lowed vaine Swearers, in all ages,  
which (being\* threatned alike to all)  
our selues also may feare without  
amendment. Some haue had their  
tongues swelling, others their mouthes  
burning : some haue beene stricke  
madde, others sodainely dead. In a  
word, of all other sinners, they haue  
tasted iudgements, many in number,  
great in measure. And (which is  
worst of all,) to make vp their  
Woe, they haue plunged Body

3 Haunt not  
the company  
of those that  
vse it.

4 Consider  
the grieuous  
punishments  
of it.

\* Deut 28.58.  
59.60.61.

Of all other  
sinnes it hath  
not escaped  
punishment.



5 Desire God  
to keepe the  
doore of thy  
lips

Phil. 2. 12.

Psal. 141. 3.

and Soule into eternall condemna-  
tion.

Lastly, commend thy selfe by  
prayer vnto Almighty God, for the  
helpe and assistance of his holy Spi-  
rit. Hee it is, *that worketh in vs both  
the will and the deed* : and therefore  
let *Danias* desire be euer thy desire,  
*Set a watch, O Lord, before my  
mouth, and keepe the doore of my lips.*  
Psal. 141. 3. By these meanes wee  
shall be the better enabled to *disfigure*  
our Tongues from the common vse  
of Oathes.

And so much shall serue to haue  
spoken of the first part of my Text.  
*Because of Oathes.* It now remay-  
neth that I hasten to the other.

### *The Land mourneth.*

The second  
part; the effect,  
Mourning.

**I**N which words there is mini-  
stred an Ocean of matter, which  
I shall swimme through as fast as I  
can, and briefly runne over it, lest  
the time over-runne me.

The

## for vaine swearing.

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The Prophet telleth vs in this latter part, that the effect of *Swearing* is *mourning*; by which hee vnderstandeth not onely *Iudgement*, but the very *griefe* and *bitternesse* that followeth of it; because we are not so sensible of the *Iudgement* it selfe, as of the *paine* that waiteth vpon it. The childe would not care for the *Rod*, were it not for the *smart* that commeth after it, No more would wee at all feare *Iudgements*, but that they procure a *feeling*, which is the cause of *mourning*. In this terme then heere vsed, he giueth vs to vnderstand, that it is such a *Iudgement* as leaueth a sting behind it. Hence obserue the reward: First, of *sinne* in *generall*: secondly, of vaine *Oaths* in *particular*.

First, the Prophet heere sheweth vnto vs the reward of *all sinne*: for *under these* (saith Caluin) *are other finnes contained*: for which also he might truly say, *the Land mourneth*; for what euill euer befell either *Per-*  
*son*

He vnderstandeth not only iudgement, but the griefe and bitternes that followeth it.

It is such a iudgement, as leaueth a sting behinde it.  
The doctrines.

1.

2.

1 The reward of sinne in generall.

*Sub adulterijs,  
& perurijs comprehendit alia  
scelera. Ioan.  
Calu. prlect.  
in hunc locum.*

<sup>a</sup> Gen. 7. 23.

<sup>b</sup> Gen. 19. 24.

<sup>c</sup> Exod. 14. 28.

<sup>d</sup> Num. 16. 32.

<sup>e</sup> Iosh. 7. 25.

<sup>f</sup> Esth. 7. 10.

<sup>g</sup> Dan. 5. 6.

<sup>h</sup> Math. 27. 7.

<sup>i</sup> Dan. 4. 30.

<sup>k</sup> Gen. 4. 16.

<sup>l</sup> Gen. 3. 24.

<sup>m</sup> 2 Pet. 2. 4.

Sinne hath  
caused this our  
Land to  
mourne, diuers  
wayes.

<sup>i</sup> By Sword.  
Openly.

son or Nation, but wickednesse brought it, sinne caused it? This was it, that caused the <sup>a</sup> Floud to destroy the olde World; <sup>b</sup> Fire and Brimstone to consume Sodome, <sup>c</sup> the Sea to drowne Pharaoh, the <sup>d</sup> Earth to swallow vp Chorab. This was it, that was the cause of <sup>e</sup> Achans stoning, <sup>f</sup> Hamans hanging, <sup>g</sup> Belshazzars trembling, <sup>h</sup> Iudas despairing. This was it, that barred <sup>i</sup> Nebuchadnezzar out of mens presence, <sup>k</sup> Cain out of Gods presence, <sup>l</sup> Adam out of Paradise. <sup>m</sup> Angels out of Heaven. And how often did it cause God to punish his owne people, this people of Israel, who were as the apple of his eye, and signet vpon his right hand? In a word, what neede I trauell farre for examples? haue not our sinnes had the like effect? haue not they caused this our Land many times to mourne?

Hath it not sometime mourned by the Sword, both (in time past) of enemies openly assaunting it, and (since



(since more lately) of enemies, closely *undermining* it, attempting by *plots, treasons, and conspiracies*, to subuert State and Religion, Church, and Common wealth.

Hath it not (a second way) *mourned By Famine*, as many a poore Countrie soule can witnesse? hath not God depriued them of the *stasse of Bread*, made our fruitfull Land barren, and the *Hearbs of euery Field* to wither, for the wickednesse of them that dwell therein?

Hath it not (a third way) *mourned by Sicknesse*? euen by the Pestilence, that walketh in the darknesse, and the Plague that destroyeth at noone day, with diuers other strange diseases, which haue (as in *Dauids time*) swept away *thousands*, and *tenne thousands* in our streetes?

Hath it not (a fourth way) *mourned by Pouerty*? What meaneth then *such crying and complaining* in our streetes?

Looke vpon the generall part of the

Closely.

2 By Famine.

Ezeck. 4. 16.

Psal. 107. 34.

Ierem. 42. 4.

3 By Sicknesse.

Psal. 91. 6.

4 By pouertie.

Psal. 144. 14.

the Land, doe they not want that abundance they haue formerly inioyed? and what a number daily change, and fall from prosperitie to miserie, from plenty to poverty, from brauery to beggery?

5 By vnseasonable weather.

Leuit. 26. 19.

Hath it not (a fift way) mourned by *vnseasonable weather*, quite contrary to the course of nature? hath not God one while made the *Heauen as Iron, the Earth as Brasse*, and the Clouds to denie their moysture? hath he not another while (and that within the space of these few dayes) caused the Heauens to *mourne*, and *shed teares* by immoderate showers, because our hard hearts cannot *mourne*: and the earth to be overwhelmed with *floods* and *inundations*, because of the vniuersall flood, and *deluge* of *sinne*?

By the death of  
hopeful Prince  
Henry.  
Nouemb. 6.  
1612.

Lastly, to let passe other *indgements*, and only to put you in minde of one more. Hath not the *Land* mourned euer since *November* last, (my heart melteth to mention it)

by the death of a Prince, the glory of Peeres, and patterne of Princes : Prince HENRY by name ; a vertuous, a religious, a couragious Prince, the very ioy of our hearts, the hope of our Land, and our very securitie, for the continuance of our Peace? Well, notwithstanding ; the Lord hath taken him from vs, and for our sinnes wee are of him *deprived*, as of him *unworthy* : thanks be vnto God, there is yet a *remnant* of that *Princely* Progenie, which the Lord long *preserue*, and ( no doubt ) hee will *preserue*, if the crying sinnes of the Land doe not too much prouoke the fire of his *wrath* to kindle against vs. Hee hath giuen vs hope of it, by the late *Marriage* of that \* blessed couple the Noble Prince, and the Vertuous Lady, whome the LORD *increase* and *multiplie*. But howsoeuer ( *Men, Brethren and Fathers,* ) this is a faire *warning*, and such a *warning* as is not too lightly to

For our sinnes he was taken from vs.

There is yet a remnant of that Princely Progenie. And hope there is of the continuance of it.

\* *Freder. the 5. Count Palatine of the Rhine, &c. Princess Elizabeth. Febru. 14. 1612.* But yet this is a faire warning.



And to be laid  
to heart of vs.

Amos 8. 10.

Micah. 1. 8.

Lam 5. 15. 16.

So shall God  
multiply his  
blessings vpon  
those branches  
which remaine

to be passed over, and already to be forgotten, as generally it is : but rather to turne our Feasts, into mourning, and our songs into lamentation : with Micah, lamenting like the Dragons, and mourning like the Ostriches, and taking vp Ieremiahs mournfull Complaint in the last of his Lamentations, The ioy of our heart is gone : our daunce is turned into mourning : the crowne of our head is fallen : woe now vnto vs that we haue sinned. Thus are we to lay it to heart, and make right vse of it, that so God may be pleased to double and treble his blessings vpon those goodly Oline Branches which remaine, and neuer proceede so farre at controuersie with vs, as to turne our Beth-el to Beth-auen, the house of his Service, to a house of vanitie.

And thus wee see how Sinne hath brought woe vpon the Land; and how it hath beene the cause of many a Mourning, and is yet like

## for vaine swearing.

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like (if it beare sway) to cause many more.

What should all this teach vs, but first, to *bewaile it*; secondly, to *preuent it*: *bewaile sinne past*; *preuent it for time to come*. Let all *Estates and Callings*, from the *highest to the lowest*, leaue and forsake their *darling sinne*: *Magistrates*, their *conniueance*, and too much *winking*: *Iudges* their *partialitie*, and too much *faouring*: *Patrones*, their *theft*, and *Church-robbing*: *Ministers* their *soothing vp*, and *flattering*: *Lawyers*, their *subtiltie*, and *delaying*: *Courtiers*, their *Policie*, and *dissembling*: *Cuizens*, their *pride*, and *deceiuing*: *Gentlemen*, their *wracking*, and *oppressing*: *Country-men*, their *lawing*, and *contending*: and *euery one of these* their *coueting*.

So shall we haue *Beautie for Ashes*, *ioy for mourning*, and the *garment of gladnesse for the spirit of heavinesse*.

If

Vse.

1.

2.

Exhortation  
to

Magistrates.

Iudges.

Patrones.

Ministers.

Lawyers.

Courtiers.

Citizens.

Gentlemen.

Country-men.

All.

So shall wee  
haue ioy for  
mourning,  
Isay 61.3.

Jonah. 3. 10.

Luke 15. 20.

So shall God  
imbrace vs, ac-  
cording to his  
promise : with-  
out exception.

1 Of Time.

Ezech. 18. 27.

2. Of Persons.

Mat. 11. 28.

3 Of Sinnes.

Esay 1. 18.

On the other  
side.

<sup>a</sup> Gen. 9. 22.

<sup>b</sup> Heb. 12. 16.

<sup>c</sup> Iosh. 7. 21.

<sup>d</sup> 1 Sam. 25. 11.

<sup>e</sup> 1 Sam. 18. 9.

<sup>f</sup> 2 Kings 21.

<sup>g</sup> 2 Kings 9. 12.

<sup>h</sup> Dan. 4. 27.

If thus with *Ninivie*, we repent of the euill *against God*, God will repent of the euill *against vs*. If now with the *prodigall childe*, we come to our *selues* by repentance, our *Father* will embrace vs, and haue compassion vpon vs, according to his *Pro-  
mise* : his promise without exception, eyther of *Time*, or of *Persons*, or of *Sinnes*. Without exception of *Time*; for he is ready to doe it at *what time soener*, Ezech. 18. without exception of *Persons*; for, *Come vnto me all heauy laden*, Math. 11. 28. Without exception of *sinnes*; though they be *crimson sinnes*, or *scarlet sinnes*, Esay. 1. 18.

But on the other side, if our  
<sup>a</sup> *Chams* continue their *scoffing*, our  
<sup>b</sup> *Esaus* their *Prophaning*, our <sup>c</sup> *A-  
chans* their *Theewing*, our <sup>d</sup> *Nabals*  
their *coueting*, our <sup>e</sup> *Sauls* their *heart-  
burning*, our <sup>f</sup> *Ababs* their *oppres-  
sing*, our <sup>g</sup> *Iezabels* their *whoring*,  
our <sup>h</sup> *Nebuchadnezzars* their *vau-  
ting*, and all of vs our *sinning* and  
*rebel-*



## for vaine swearing.

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rebelli<sup>ng</sup> against the King of Hea-  
uen: our Land shall continue mour-  
ning, God shall continue smiting:  
nay, he will bring a greater Plague  
upon vs, which wee shall not be able  
to escape: his eye shall not spare vs,  
neither will he pittie vs, and though  
wee crie aloud in his eares, he will not  
heare vs. Pray wee may with  
Dimes, but not be heard. Weepe we  
may with Esau, but not be pittied:  
Knocke wee may with the Virgins,  
but be denied: Call wee may upon  
him, but hee will not answer. Earely  
may wee seeke him, but wee shall not  
finde him. And so much for the  
first thing here obserued; the reward  
of sinne in generall.

The time being almost spent,  
whispereth in my eare, and giueth  
me strait warning to folde vp that  
which remayneth in a narrow com-  
pas, and to wind vp in a word. Many  
other points here are behind: I shall  
but onely name them.

From the rewards of sinne in  
H gene.

If we continue  
sinning, our  
Land shall  
continue  
mourning.

Ierem 11.11.

Ezek. 8.18.

Luk. 16.24.

Heb. 12.17.

Matth. 15.12.

Prou. 1.28.

2 The reward  
of vaine Oaths  
in particular.

Let swearers  
be as merry as  
they will, they  
must one day  
mourne:  
Vnlesse they  
preuent it.  
Matth 5.4.

*Doff.*  
The ground  
of true mirth  
is not sinne,  
but piety.

*Pse 1.*  
Only the godly  
may be truly  
merry.

generall, wee should haue come  
to consider the *reward of Oaths*  
in particular, which is the very  
*bitternesse of iudgement*; they shall  
end in *mourning*.

Let swearers be as iolly and mer-  
rie, as they will, they must one  
day *mourne* for their *mirth*; and  
happy shall it be for them if in this  
life they may *preuent* it. *Preuent*  
it they may, if they *mourne* heere.  
Blessed are such, saith our *Sauour*,  
for they shall be comforted. Let  
them then *lament* it for time past,  
let them *anoid* it for time to  
come, and they that *fear* to taste  
of this *mourning*, let them *fear* to  
*swear*.

Hence also wee may note,  
( and I shall but note it ) that the  
ground of true *mirth* is not *sinne*, but  
*pietie*: for as *sinne* is the cause of  
*mourning*, so is *godlinesse* of true re-  
*ioycing*.

Whence it followeth; first, that  
onely the *godly* may be truly mer-  
ri:

## for vaine swearing.

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rie: for, by Christ their debts are payd; their Bills are cancelled, and by God (the best pay-master) they are sure to be rewarded; whence their ioy is \* *unspeakable*, and passeth understanding. Secondly, that the laughter of the wicked is, but <sup>a</sup> like the crackling of Thornes, soone set on fire, soone put out: and that their Mirth is but <sup>b</sup> madnesse, as Salomon tearmeth it: their ioy like the ioy of a mad-man, who laugheth when others pittie him. Woe to such faith Christ: for they shall waile and weepe, Luke. 6. 25.

But to hasten from the Passion to the Patient, the last thing to be obserued, is, the generalitie of this Mourning. It extendeth to the whole Land, it is not personall but nationall. Because of Oathes the Land mourneth.

The reason is, first, because the nature of this sinne is so horrible, that GOD thereby is highly prouoked to punish not onely those

H 2

that

Psal. 103. 3.  
Luke 12. 32.

\* 1 Pet. 8. 1.

Phil. 4. 7.

<sup>a</sup> The laughter of the wicked is as the crackling of thornes.

<sup>a</sup> Eccles. 7. 8.

<sup>b</sup> Eccles. 2. 2.

Their ioy like the ioy of a mad-man.

Luke 6. 25.

The last thing, the generality of this mourning.

It is not personall but nationall.



# The Lands mourning

Reason 1.

*Quatenus*, the whole Land doth tolerate it, it is their sinne.

1.

Where there is false swearing the whole Land is wronged, and it cannot stand.

1.

2.

Observat. 1.

The greatnesse of this sinne: which appeareth.

1 By Gods great hatred against it.

2 By the great pollution which it worketh.

It pulleth downe vengeance on the Land.

that *commis* it but even those that tolerate it, whose sinne also it is. being appointed to reforme it. Secondly, because where there is false Swearing; there the *subiect*, and so consequently the whole Land is wronged: and thus *Iustice* being *subverted*, the *Common-wealth* cannot stand. Hence may be inferred two conclusions.

- 1 The greatnesse of this sinne.
- 2 The danger of suffering it

The *greatnesse* of it appeareth: first, by Gods *great hatred* against it, whose punishment thereof overtaketh the whole Land: secondly, by the *greate pollution* which it worketh, in that it maketh all *obnoxious*, and is able to pull downe the *vengeance* of G O D, not onely vpon the *Swearers* themselves: but also vpon the whole Land: and the like doth it also vpon the Familie wherein they live: so saith the

# for vaine swearing.

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the Son of Syrach: *The Plague shall neuer goe from the Swearers house.*

Secondly, as great is the sinne, so great is the danger of tolerating this sinne is a Common-wealth: for it eateth like a Mothe, fretteth like a Canker, and is the ruine of the whole State and Kingdome. Hence it followeth:

First, that the Magistrate is by sharpe Lawes to repress it. Augustus the Emperour, gaue charge to the Pretors of Rome (NE PATERENTVR NOMENSVM OBSOLEFIERI) not to suffer his name to be worne thread-bare. Such care should Christian Magistrates haue of the Name of God, and not permit it to be polluted by common Swearing, a Sinne vsually punished of all Rulers in all Nations: as of the Romanes, with throwing downe from a Rocke: of the Egyptians with losse of Head: of the Grecians, with losse of Eares: of the Scythians with losse of Goods:

H 3

of

And on the familie where it is vied.

Eccles. 23. 11.

Observat. 2.

The great danger of tolerating this sinne in a common-wealth.

Whence it followeth:

1 That the magistrate is by sharpe lawes to repress it.

Sueton. in vita August.

Notorious Swearers punished of the Romanes.

Egyptians.

Grecians.

Scythians.

*Maximilian.*  
*Justinian.*

*K. Lewis.*

*Henry the first.*

\* A Duke, 40.  
shillings; a  
Lord, twenty;  
a Knight, or  
Gentleman,  
tenne; a Yeoman,  
three shillings  
four pence; a Page,  
to be scourged.

2 Swearers in  
this kinde are  
no good Subjects.

They commit  
treason against  
the King and  
State.

of *Maximilian* the *Emperour*, with  
forfeiture of money: of *Justinian* the  
*Emperour*, with putting to death:  
of *King Lewes* of *France*, with sea-  
ring their lips: lastly, of *Henry the*  
*first*, of *England*, who ordained with-  
in his owne *Palace*, for euery Oath  
a \* payment to the vse of the poore.  
It were in like manner to be wish-  
ed some sharpe Law were now  
enacted against it, in euery both  
publike and private gouernment:  
that so our *Senatours* might banish  
it out of the *Land*, and our house-  
holders out of their *Families*, lest  
themselves also come to smart for  
it.

Secondly, hence it followeth, that  
*Swearers in this kinde are no good*  
*Subiects*. Good *Subiects* they can-  
not be, because they sinne against  
the whole *Land*, take away the peace  
of it, bring downe *Iudgements* vp-  
on it: and so commit *Treason* not  
onely against *Christ*, but against  
the *King* and *State*: the whole  
*Land*



*Land* and *Kingdome* fareth worse for their sakes. So saith the Prophet *Jeremiah*; *Because of Oathes the Land mourneth.*

And thus ( Right Honourable, Right Worshipfull, and Well-beloued Christians ) you haue heard this *Complaint of Jeremiah*, plainly handled vnto you ; A *Text* very needfull for these secure times. And therefore pardon mee for making choyce to speake of no other; euen in this famous *Land*, the glory of *Europe* ; and in this Mother-Citie, the glory of the *Land* ; and in this publique place of Assembly, the glory of the *City*, And now giue mee leaue to conclude with Application.

Notwithstanding this sinne of *Swearing* hath beene shewed to bee to our *Soules* a *Dagger*, to our *Tongues* a *Canker*, and both to our selues and the *Land* euery way so dangerous: yet if wee take a *surnay* of the estate of our times, we shall

H 4

finde

This Text is needfull to be handled

in this { *Land.*  
*Citie.*  
*Place.*

Application.

# The Lands mourning

Wee come not  
short of Israel  
in this Sinne.  
Marth. 26.

Dow. Lect. on  
Hof. 4. 2.

It is a Sinne  
largely spread  
and commonly  
vsed.

1.

2.

3.

1 In all places.

2 In all busi-  
nesses.

3 Among all  
Persons.

Noble-men.

finde that herein wee come not short  
of *Israell*. Nay, contrariwise wee  
finde, that it was vsuall with them  
to rend their *Garments* when they  
heard Gods name blasphemed, which  
thing (as one saith) if wee should  
doe in our dayes, wee should neuer  
goe in whole apparrell, and the whole  
wealth of the Land were scarce suf-  
ficient to cloath the people of it. So  
largely is it spread, and so commonly  
is it vsed:

1 In all places.

2 In all businesses.

3 Of all Persons.

First, in all Places: it aboundeth in  
the Court, swarmeth in the Citie,  
raigneth in the Countrey. Secondly,  
in all businesses: Men cannot meet  
and part, eat, and drinke, buy and  
sell without it; it is the Scale of e-  
very Bargaine. Thirdly, among all  
Persons, of all callings and condi-  
tions whatsoever: Noble men, who  
should shew by their Vertue true  
Nobilitie,

## for vaine swearing.

III

*Nobilitie*, and shine by their example to many other, dishonour GOD, and debase themselves, becomming slaves to Satan by this odious sinne. *Magistrates* doe not draw out the Sword against it; it walketh unpunished, uncontrolled: nay, themselves are guilty of it, when as they should correct it. And heerein the *Turkes* doe much out-strip vs, who admit no idle Swearer, of what qualitye soever, to any office of Government. From *Magistrates* I had like to haue come to blame the *Tribe of Leuy*; and I would to God it were not to bee found in some of vs: reformers of others; herein to be reformed; Ob tell not it in Gath, nor publish it in the Streets of Ascalen. lest the *Daughters of the Philistines* reioyce, lest the uncircumcised triumph. Passe we on to *Gentlemen*, it is their greatest glory: the way to shew themselves generous and valorous, is by setting their Tongues against Heauen, and abusing that Name, at which

*Magistrates,*

*Guliel. Tripol,*

*Ministers,*

*2 Sam. 1. 20,*

*Gentlemen,*



# The Lands mourning

Seruingmen.

Tradesmen.

Marth. 16. 26.  
All sorts of  
people.

Young chil-  
dren.

which they should tremble. Their *Seruingmen* heerein match them, if not exceede them : the multitude of *Oathes* ( and that from the basest of them ) pierceth the *Heauens*, and crieth for vengeance in the *Eares* of the *Lord of Hosts*. Come we from them to *Trade-men* both in *Citie* and *Countray*, how doe they seeke by this sinne to gaine the world, and to lose their owne soules ?

In a word, whom may not God *summon* to his high *Court* for this sinne? young and old, high and low, rich and poore, men and women, masters and seruants, *Fathers* and *Children*, I, and that young *Infants* before they can goe perfectly, or speake plainly, or scarcely tell their owne names, they can readily sweare by *Gods Name*; and in this they grow faster then in their stature. Thus all kindes of persons season their *mouthes* with *Oathes*: this plague is rise in euerie part of the *Land*: Where shall a man passe, but

## for vaine swearing.

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but he shal heare them sent forth out of mens mouthes (like a flocke of Birds) by *hundreds* together enough to make the *ground* to cleane a *sunder*, and the Clouds to fall vpon their heads, were not GOD wonderfull in patience. If they were gathered together as the *Frogs* of *Egypt* swept vp into an heap, the Land would *stink* of them. Our Oaths, if they were *registred*, would fill many *Volumes*: no maruell, God hath for vs a *volume* of *curses*. And how doth the Land abound with *new fashions* of Oathes, as well as of *cloaths*: no maruell we are *punished* with *new* and *strange* diseases. What should I say more of this linne? *Pardon* mee if I cannot part with it. If we should *hold* our peace, the *stones* would *speake*. What good *Minde* can but *greene* to *conceine* it? what *Heart* but *bleede* to *thinke* vpon it? what *Eye* but *weep* to *see* it? what *Eare* but *tingle* to *heare* it?

Well, (to draw to conclusion) let graceles *Ruffins* run on in this sin, let the

A man cannot passe, but hee shall heare Oathes in euery place.

Volumes of Oathes.

Zach. 5. 2. 3.  
New fashions of Oathes.

Exhortation.

# The Lands mourning

Matth. 7. 13.  
Ephes. 4. 20.

To the Lord  
Maier, Alders-  
men, and Sher-  
iffs of London.

\* Psal. 81. 6.

the most part of men, goe on this  
bread way, beloued (*Brethren & Fa-  
thers*) wee haue not so learned *Christ*.  
For vs then, that professe our selues  
*Christians*, let vs suffer the words of  
exhortation.

And you (my *Lord*, with your Ho-  
norable Fraternity on the Bench) let  
me the vnworthiest of Gods *Messen-  
gers*, in the feare of God exhort you:  
and let God & his ordinance preuaile  
with you, for the Reformation of this  
sin, which you haue heard to bee no  
small sin, but a *Crimson sin*, a *Scarlet  
sin*. First, bee careful to reframe it in  
your selues: then bend your *Autho-  
rity* to reframe it in others. You are  
Gods *Lientenants* heere on earth,  
whom God hath much aduanced, &  
highly \* *honoured*. Shew your selues  
truly zealous to honor him againe, in  
drawing the *Sword* against such as  
dishonour him. So shall hee put vp his  
*Sword* drawne against the *Land*.

And you (Right worthy *Citizens*)  
whom God hath wonderfully blef-  
sed



## for vaine Swearing.

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with meanes both for this life and a better; bee exhorted to reforme this hainous sin: *Cleanse* it out of your *Streets*: *sweepe* it out of your *Shops*: *banish* it out of your *houses*: & grieue not hereby the holy Spirit of God, by which you are sealed vnto the day of Redemption.

In a word, *Courtiers*, *Students*, *Gentlemen*, *Country-men*, *All*, let me beseech you in the Name of God, & in the bowells of Christ Iesus, as you tender the glory of GOD, the peace of the Land, & the Salvation of your Soules; doe not run on head-long in this Sin of Vaine swearing: neither \* wilfully, nor customably, nor falsely, nor vainly, nor deceitfully nor rashly, nor wickedly: but feare the glorious Name of GOD, & vse your Tongues as Trumpets of his praises. So shall the Land cease mourning, your selues escape punishing, and the gates of Heaven shall be set open vnto you, to the vnchangeable happinesse of your soules. which the Lord God grant vnto

Ephes. 4. 30.

To Courtiers,  
Students,  
Gentlemen,  
Country-men,  
All.

\* Non libenter  
cum voluntate,  
frequenter cum  
assiduitate, mendaciter cum falsitate, inutiliter sine necessitate, fallaciter cum arte verborum, precipitantur sine discretione, nequaquiter ex liuore.  
Iacob, de Gor.

# The Lands mourning

vnto vs all, to our eternall ioy and comfort.

*Pfal. 2. 13.  
Pfal. 141. 3.*

And we beseech thee, O Lord, who workest in vs both the will & the deede, Set a watch before our Mouthes, keepe the doore of our lips: Bridle our tongues with the Bit of thy Feare: cause vs to make account of thy holy name, and in this life to honour thee, that in the life to come, we may be honoured of thee, in thy eternall Kingdome.

*Pfal. 80. 3.*

And Lord, be good vnto our Nation, Visit thy Vine, thou hast planted amongst vs. Let not the wilde Boare out of the Wood destroy it, nor the wilde Beasts of the Field eat it vp: but spare vs, O Lord, spare vs, and lift vp, the light of thy countenance vpon vs. Poure out thy wrath vpon the Heathen, that haue not knowen thee, and vpon the Families that haue not called vpon thy Name: but prosper them that seeke the prosperity of Sion: heare those that pray for the Peace of Ierusalem: forgine the crying sins of the Land, remoue thy Indgments that hang ouer

*Pfal 4. 6.  
Ier. 10. 25.*

*Pfal. 132. 6.*

it:

## for vaine Swearing.

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it : and walke thou in the midst of the  
Golden Candlesticks : let the bells of  
Aaron ring long amongst vs : still  
continue and enlarge the free passage  
of thy Gospell : Crowne with blessings  
our Soueraigne and his Seed for euer,  
that so thy glory (O G O D) may rest  
in our Land, till wee all come to rest  
in the Land of Glory. Sanctifie the  
Court, blesse the Citie, be good to the  
Country, bee mercifull to vs all, that  
when wee come to the end of our  
daies, we may receiue the end of our  
hope, the salvation of our Soules. These  
things wee begg in the name of thy  
Sonne and our Saviour, to whom  
with thee and the holy Spi-  
rit be ascribed all praise  
honour and glory  
now and for e-  
uer more,  
*Amen.*

*F I N I S.*

Reuel. 1. 3.

2 Thess. 3. 1.